The Congregational Quarterly

Editor :
ALBERT PEEL, M.A., LITT.D.

Editorial Board :
REV. ARTHUR PRINGLE.
REV. W. B. SELBIE, M.A., D.D.
MR. HAROLD SHEPHEARD, M.A.

The Congregational Union of England and Wales is not responsible for opinions expressed in these pages, nor is the Editor responsible for the views of contributors.

THE CONGREGATIONAL QUARTERLY is published on the 20th of March, June, September, and December, each quarter, by the Publication Department of the Congregational Union of England and Wales. It may be obtained from the publishers at 2s. 6d. a copy (plus postage), or 10s. per annum post free, or from any bookseller at 2s. 6d.

All contributions (typewritten where possible) should be addressed to the Editor at 50, Newick Road, Clapton, E.5, with stamped envelope for return in case of non-acceptance.

Vol. III, No. 4 **OCTOBER, 1925**

CONTENTS

[For biographical sketches of the contributors see p. xi.]

EDITORIAL . . . . . .
ALFRED ROWLAND . . . . . HENRY HARRIES
ST. PAUL'S DOCTRINE OF JUSTIFICATION AND ITS PRESENT VALUE . . . . H. L. GOUDGE
CHRISTIANITY & INTERNATIONAL RELATIONS J. ARNOLD QUAIL
THE PRIVILEGE OF THE UNPREPARED . J. C. MANTRIPP
THE INNER LIGHT . . . . . W. D. FFRENCH
DEAN CHURCH . . . . . A. T. S. JAMES
THE INTERPRETED PARABLES . . . A. T. CADOUX
PUBLIC WORSHIP. I. . . . . G. H. RUSSELL
II. . . . . C. BENTLEY JUTSON
DEVELOPMENTS AND EXPERIMENTS—
THE TASK OF THE CONGREGATIONAL CHURCHES IN THE MISSION FIELD . W. MORTON BARWELL
OUR MINISTRY . . . . . G. STANLEY RUSSELL
MINISTERIAL SUPERANNUATION . . WILLIAM ROBINSON
THE UNITED CHURCH OF CANADA . . A. N. ROWLAND
FOREIGN IMPRESSIONS—
THE CONFERENCE ON LIFE AND WORK AT STOCKHOLM . . . . . W. BLACKSHAW
CURRENT LITERATURE. By the EDITOR, DR. W. B. SELBIE, DR. J. P. NAISH, DR. R. S. FRANKS, PROF. C. H. DODD, DR. C. J. CADOUX, DR. H. H. SCULLARD, REV. A. LE MARCHANT, M.A., REV. ERNEST CHARLES, DR. J. D. JONES, DR. GEORGE JACKSON.
SHORTER NOTICES . . . . . EDITOR
PERIODICAL PUBLICATIONS . . . .
CORRESPONDENCE—
THE STUDENT CHRISTIAN MOVEMENT . MR. J. MILLER HAMILTON
A COMMUNITY CARICATURED MR. J. CARTWIGHT FRITH and MR. ALBERT G. TIDMARSH
NOTES AND DISCUSSIONS—
THE PLACE OF THE COMMUNION IN A CONGREGATIONAL CHURCH . . T. MARTIN BRINDLEY

(Made and Printed in Great Britain.)

STUDENT CHRISTIAN MOVEMENT

DR. T. R. GLOVER'S Latest Book.

PAUL OF TARSUS. Demy 8vo. **9s.** net.

THE DIVINE SOCIETY: Christian Dogma and Social Redemption.

By W. G. PECK, Author of "The Values of the Sacrament," etc. **6s.** net.

This book attempts to show that the Christian Faith is the supreme answer to the profoundest problems of human association: that its implication is a society widely differentiated from the modern order, and that this implication resides in the very nature of its central dogmas.

REBUILDING EUROPE.

The Student Chapter in Post-War Reconstruction.

By RUTH ROUSE, with a Preface by DR. JOHN R. MOTT. Illustrated. Cloth, **4s.** net; paper, **2s. 6d.** net.

"A series of vivid and enthralling pictures of the efforts of the European Student Relief to save the University life of Europe . . . . Those who are interested in reconstructive problems, particularly in connection with education, should read "Rebuilding Europe," it will be found most helpful and suggestive."—*Weekly Westminster.*

RELIGION AND NATURAL SCIENCE.

By E. HAIGH, M.A., B.Sc. Crown 8vo. **4s. 6d.** net; paper, **3s.** net.

Are science and religion in conflict? This book deals with the pressing problem of the bearing of the discoveries of modern science upon religious belief. The writer has had long experience as a teacher of physical science.

Send for Autumn Publication List.

STUDENT CHRISTIAN MOVEMENT

32, RUSSELL SQUARE, LONDON, W.C.1

THE "MONTHLY VISITOR"

(*Four-page Illustrated Gospel Tract.*)

Reduced to **1/3** per 100, and postage (100, **4d.**; Graded, 250, **9d.**, to 1,350 **1/3.**)

SPECIALLY DESIGNED FOR HOUSEHOLD DISTRIBUTION.

Very widely used and localised by Congregational Churches.
You may begin with any month. Occasional orders welcome.

Specimens, etc., on application to—

R. HENDERSON SMITH, Sec., Scottish "Monthly Visitor" Tract Society, EDINBURGH.

CHURCH CHAIRS

OF SUPERIOR QUALITY.

CHEAP CHAIRS FOR HALLS, MISSION ROOMS, SCHOOLS, etc. Seasoned Timber. Best Workmanship. Satisfaction Guaranteed.

Also Hymn Boards and other Church Furniture.

Illustrated Catalogue Free on Request.

MEALING BROTHERS, *Avenue Chair Works,*

Established 100 years. *WEST END ROAD, HIGH WYCOMBE.*

OUR CONTRIBUTORS.

Rev. HENRY HARRIES, M.A., Congregational Minister, Clapton Park Congregational Church, 1893-1920.

Rev. H. L. GOUDGE, D.D., Canon of Christchurch ; Regius Professor of Divinity, University of Oxford.

Rev. J. A. QUAIL, M.A., B.D., Congregational Minister, Mansfield.

Rev. J. C. MANTRIPP, Primitive Methodist Minister, Chelmsford.

Rev. W. D. FFRENCH, Congregational Minister, West Hartlepool.

Rev. A. T. S. JAMES, B.A., M.Sc., Congregational Minister, East Grinstead ; author of *Twenty-five Years of the L.M.S.*

Rev. A. T. CADOUX, B.A., D.D. Congregational Minister, Glasgow ; author of *Essays in Christian Thinking.*

Rev. G. H. RUSSELL, Congregational Minister, Matlock.

Rev. C. BENTLEY JUTSON, Congregational Minister, Reigate.

Rev. W. MORTON BARWELL, M.A., Congregational Minister, Harrogate ; Chairman of the Directors of the L.M.S.

Rev. G. STANLEY RUSSELL, M.A., Congregational Minister, Grafton Square, Clapham.

Rev. WILLIAM ROBINSON, Congregational Minister, Fairhaven.

Rev. A. NORMAN ROWLAND, M.A., Congregational Minister.

Rev. R. S. FRANKS, B.A., M.A., D.Litt., Principal, Western College.

Rev. H. H. SCULLARD, M.A., D.D., Professor, New and Hackney Colleges.

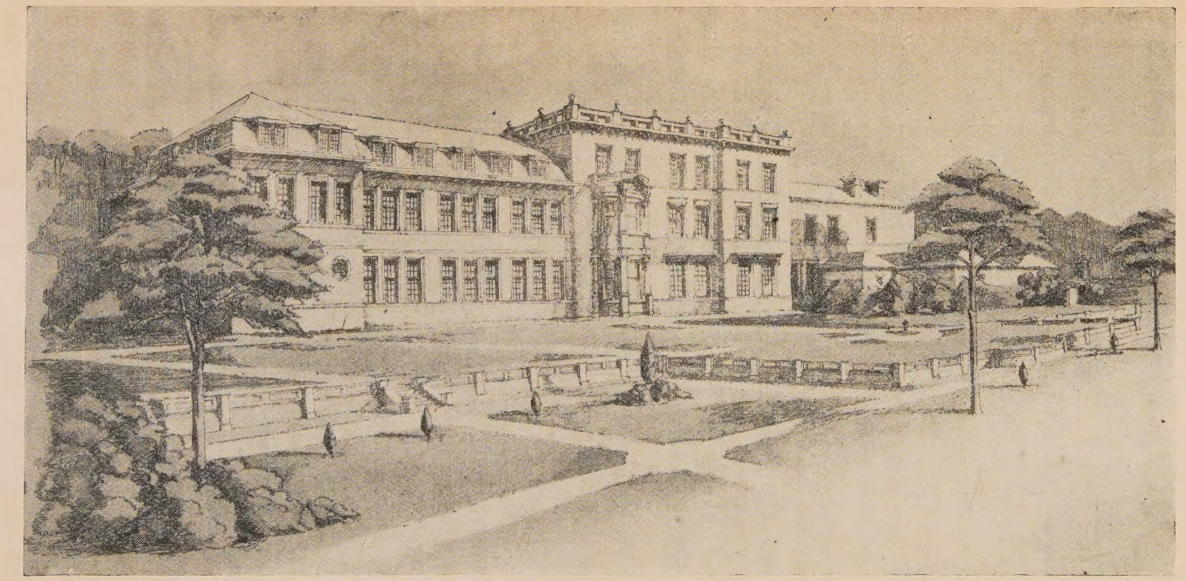
Rev. C. J. CADOUX, M.A., D.D., Professor, United College, Bradford.

Rev. ERNEST CHARLES, Congregational Minister, Malvern Link.

Rev. A. LE MARCHANT, M.A., Congregational Minister, Bolton.

Rev. GEORGE JACKSON, D.D., Professor, Didsbury Wesleyan College, Manchester.

Mr. T. MARTIN BRINDLEY, Elder, Lyndhurst Road Congregational Church, Hampstead.



This School offers a sound modern education in all branches of study and prepares Pupils for the University.

The Principal is assisted by resident Graduate, Art, Music, Domestic Science and Gymnastic Mistresses.

Early application should be made for vacancies.

Illustrated Prospectus from the Principal, Wentworth, Boscombe, Bournemouth.

WENTWORTH, BOURNEMOUTH.

BOARDING SCHOOL FOR GIRLS.

Chairman of Governors : **Rev. J. D. Jones, M.A., D.D.** *Principal :* Miss Davie, B.A., London.

GROUNDS OF NEARLY TEN ACRES WITH 400 FEET CLIFF FRONTAGE
OVERLOOKING BOURNEMOUTH BAY.

BOURNEMOUTH COLLEGIATE SCHOOLS LTD.

The Congregational Quarterly

EDITORIAL.

We make no apology for the prominence in this issue of matters that have a special concern for Congregationalists. Believing, as we do, that, despite all the discussions about union, it is inevitable that the Church of Christ should be Congregational, we are anxious to do all that is possible to enable our Churches to make their most effective witness. To some of the more urgent problems of our denominational life several of the articles within are directed—the training of the ministry, and its proper support and superannuation; the making of public worship at once dignified and beautiful, attractive and helpful; the acceptance of the responsibility and privilege of the missionary obligation—all these are of great importance.

It is because we believe it will help our Churches if our London Missionary Society can develop and extend its work that we revert to and are insistent upon the points raised in these notes last quarter. To bring the Churches into direct touch with—and ultimate control of—the work for which they provide the larger part of the supplies may not be accomplished in a day, or a decade—but it is necessary if interest is to be increased and all Church members made foreign missionary enthusiasts. To fling out the banner and sing the triumph song; to give romance to missionary enterprise; these are the right ways to win recruits for service, and open the hearts and the pockets of Christian men. We are well aware that in recent years our Society has developed this note in its literature, and that it is also claimed that latterly the appeal for money has had only a minor place in the Society's propaganda, but nevertheless the fact remains that the impression left on the minds of ministers and Churches after, say, the twenty-five years of this century, is that the Society is always in parlous straits, and is always talking of deficits past or future. We contend again that this does not pay—in any sense.

Get the Churches into direct touch with missionary work through their representatives; get them to adopt effective systems of finance whereby Churches *qua* Churches face up to the missionary obligation; get missionaries to visit them not for the sake of an annual collection, but to pass on the thrill and the glow of their high calling, and there will be no more talk of deficiencies. We commend to the consideration of our readers the article by the Rev. W. Morton Barwell, who by long service, as well as by his present position as Chairman of the Directors

of the L.M.S., is able to speak with peculiar knowledge and authority; it puts a view other than our own on the points at issue, but all ventilation is of value, and frank discussion will in the long run serve the interests of the Kingdom of God.

* * *

Christians in general, and English-speaking Christians in particular, often forget how much they owe to William Tyndale, whose translation of the New Testament into English appeared in 1525. It is fitting, therefore, that in this year of the four hundreth anniversary of that translation we should remember Tyndale's achievement and note that—in the words of an American scholar who has himself translated the New Testament—" the phraseology which Tyndale worked out in obscurity and peril still lives in nine-tenths of the King James New Testament, and in more than half of the English and American revisions." Not only so, but it may be maintained, even in this twentieth century, that Tyndale's is still the most *English* of all the translations : after his day there was increasing Latin influence on the language, while in our own time there have been translations bearing the English name that have had traces—and sometimes more than traces—of their Scotch or American origin. This is all the more striking because Tyndale was one of England's many sons whom she drove into exile : he came to see that there was no room for him to do his work, not merely in the Bishop's palace, " but also that there was no place to do it in all englonde." And when the work was finished the copies that were read and not destroyed were savagely attacked. Not even an American Fundamentalist review of Dr. Moffatt's translation would go as far as Cochlæus's criticism of Tyndale :

" The New Testament translated into the vulgar tongue is in truth the food of death, the fuel of sin, the veil of malice, the pretext of false liberty, the protection of disobedience, the corruption of discipline, the depravity of morals, the termination of concord, the death of honesty, the well-spring of vices, the disease of virtues, the instigation of rebellion, the milk of pride, the nourishment of contempt, the death of peace, the destruction of charity, the enemy of unity, the murderer of truth."

Paul in his prison desired cloak, books, and parchments. Tyndale, in his, nearing death, asked for much the same things, so that he might continue his translation, and also for a lamp to light his cell in the evening, " for it is wearisome to sit alone in the dark." In 1536 he was strangled and burnt, but his works lived after him, and before many decades had passed his prophecy was fulfilled and " the boye that dryveth the plough " knew more of the Scriptures than many " learned clerks."

* * *

THE present-day, however, has a vastly different story to tell. The boy at the plough and the boy at the loom know little of the Bible, and we have not forgotten the disclosures of Dr. Cairns's *The Army*

and Religion, which rudely awakened us to the fact that the people of our land were ignorant of the most elementary facts about the Bible and the Christian faith. So much is this the case that the Churches have to begin afresh the work of religious education with new energy, new zeal, and new methods. How to acquaint a pagan population with the good news as it is in Christ Jesus, how to spread that news in the vernacular of our day, how to give it a form that is not made invalid in a generation by science or philosophy—that is the task of the Christian Church to-day.

* * *

AND in the doing of it we wonder if the Church will not have, among other things, to revive the method of the tract. Tracts have much to answer for in the past : as Norman Macleod put it in 1861, " I believe it is the *fushionless*, unreal, untruthful, ' pious ' story telling, which some of our tract societies alone patronise, that has produced the story telling without piety, but with more truth and more trash, which is devoured by the working classes." There is a type of tract which is an offence alike to God and man, but when the last word has been said in ridicule and condemnation of this type, the fact remains that by means of the tract the Gospel has penetrated into homes and into hearts otherwise unreached.

It is hard for us to realise how much use—effective use—was made of this method in the generations just past. There lies before us the record of work in the fifty years preceding 1908 of a missioner whose name was a household word in a crowded London area. Of its entries relating to visitation there will be other opportunities to write, but the entry that is now pertinent reads :

" No. of tracts distributed 1,219,668."

How much waste ? Yes, but how much good ? And any more waste than in the spoken word or in other forms of Christian service ? To-day there is a crying need for those who, in a clear and " snappy " style, with illustrations that will fit our day, will present the Gospel message to the multitude—we want Ralph Connor and Harold Begbie in tract form. We are being snowed under with books for " young people " and for study circles, and an admirable series of " Tracts for Better Times " is now being published by " Teachers and Taught " for seekers after truth with alert and keen minds. But we must not overlook those who do not seek, whom yet the Lord came to seek and to save. Can the Congregational Publication Department help us by finding men who can write for the masses ?

* * *

ORGANISED Christianity does not seem to be altogether alive to the fact that one of the most urgent moral and social problems of our day is that of conception control. M. Paul Bureau's book, reviewed in this issue, blames the Roman Catholic Church for failing to give clear and definite teaching on the subject from the pulpit and in the confessional,

and it is only too true that the Protestant Churches have as yet failed to give a lead. Many ministers shirk a problem that is as intricate as it is intimate, as difficult as it is delicate, but others dare not shirk it, for some of their most perplexing pastoral experiences come when married people or those about to be married confront them with the question and the demand, " Is this wrong ? Tell us what is right." The Report of the National Council of Public Morals (*The Ethics of Birth Control,* edited by Sir Jas. Marchant, Macmillan, 2/6) gives assistance up to a point, but admits the need for further investigation and inquiry, for doctors disagree and divines also. The Christian Church must take thought and action speedily, for the longer Christians conduct their marital relations without reference to religious and ethical considerations the harder it will be for the Church to regain its influence in the world.

Should intercourse be limited to the times when parenthood is desired ? If not, what should be the guiding rules ? What is the reaction of limitation of intercourse to the so-called " safe period," when desire in the wife is quiescent, on the health of the wife ? What is the effect of the practice of *coitus interruptus,* or the use of other means to prevent conception, on health, happiness and morals ?

It is no use ignoring these and kindred questions, and Christian teachers must lead people to find their answers in the spirit of unselfishness and responsibility that comes from Christ. Far too many young people—unmarried as well as married—have been led by the literature flooding the bookshops to resort to practices about which many of them are dubious and some of them are ashamed. It would be well if Lady Barrett's evidence before the Birthrate Commission could be widely disseminated. She insisted that Nature is not so prolific as is often maintained ; that no trustworthy contraceptive has yet been discovered and that many in use are harmful ; and that the use of contraceptives often produces a subsequent sterility.

The Society of Friends has once more shown the way to other Christian communions by the publication of *Marriage and Parenthood* (Friends' Bookshop, 6d.), a discussion by a group of its members. Its conclusion reads as follows :

> " We have not found ourselves able to endorse the absolute condemnation of [the use of contraceptives as a means of birth control] as in itself immoral. It seems to us that under certain circumstances the use of contraceptives in the marriage relationship may be legitimate. But we are bound to point out that the resort to contraceptives strengthens temptations to self-indulgence which are strong enough without any such practice, while the present advocacy of birth control by artificial means is largely an attempt to find a short way out of moral and social difficulties which require more exacting and costly solutions."

* * *

Perhaps the only place where real Christian union has so far been attained is in the sacrifice of praise. Most hymn-books are truly catholic; when Christians meet to worship God they use hymns composed by people of all communions—some of them hallowed by centuries of service, some produced by the experience of yesterday. The *Congregational Hymnary* contains hymns written by Roman Catholics and Quakers, Unitarians and Methodists—and we gladly and joyfully make them all ours to express our adoration, thanksgiving, and aspiration. Now we have a new hymn-book which is one of the most encouraging signs of our times. Prepared by students of the whole world for students, it is called *Cantate Domino* (Geneva: World's Student Christian Federation, 3s. 6d.). Its sixty-four hymns are in their original languages and also in two translations. Thirteen are English hymns—and forty-three others are translated into English, many of them by Mr. R. Birch Hoyle. The English hymns are: "Abide with me"; "For all the saints"; "Hills of the North, rejoice"; "Let us with a gladsome mind"; "Make me a captive, Lord"; "More holiness give me"; "O God our help"; "O Lord and Master of us all"; "O Love that wilt not let me go"; "Praise to the Holiest in the height"; "The Church's One Foundation"; "When I survey the wondrous Cross"; and "Were you there when they crucified my Lord?", the last an American negro folk song. We are sorry, by the way, that some of the hymns have been greatly shortened. "When I survey" not only lacks the fine verse of which nineteenth century propriety was so much afraid—

> His crimson fountain like a robe
> Spreads o'er His body on the tree;
> Then am I dead to all the globe,
> And all the globe is dead to me.

but also the familiar concluding verse, "Were the whole realm of nature mine."

There are thirteen German hymns and forty-two others translated into German, thirteen hymns and thirty-six translated into French. Among the other languages that appear (thirty-two altogether) are Chinese, Russian, Norwegian, Swedish, Finnish, Esthonian, Lettish, Polish, Dutch, and Hungarian.

In bringing together students of all races and making them one in Christ we can imagine few more efficient instruments than a book of this kind.

* * *

THE consummation of the union between Presbyterian, Methodist, and Congregational Churches in Canada has given Congregationalists furiously to think. Until we saw the figures of the uniting Churches, (Methodist 4,797; Presbyterian 4,509; Congregationalist 174) few of us had realised how comparatively insignificant in numbers was our cause in the great Dominion.

Christians the world over will watch with prayerful interest and sympathy the labours of the United Church of Canada. In two ways especially an excellent start has been made. The Order of Worship for the service of union was perfect in every way—in every phrase and every rubric there was dignity, the sense of a great occasion, and the consciousness of the over-ruling presence of Almighty God. The other feature is one that calls for special mention in a religious journal—the establishment of *The New Outlook*, the new weekly periodical of the United Church. If this paper can maintain the standard of its first issues we imagine that in more ways than one it will react favourably on the religious weeklies of other lands.

* * *

Dr. James Sibree, our veteran missionary, will soon reach his ninetieth year. We hope to print an article of reminiscences from his pen in our next issue, in which there will also appear an article by Principal Rees, of Bangor, on "The Next Step in Theology," as well as a contribution by Dr. J. Wright Buckham, Professor of Christian Theology in the Pacific School of Religion, Berkeley, California, whose masterly address at the last International Congregational Council made a great impression.

Will readers please note that Mr. Graham Wallas's *Life of Francis Place*, about which Mr. Birrell wrote in our last issue, is now published by Messrs. Allen & Unwin ?

We should be glad if the writer of an article sent to us entitled "The Bridge: A Parable of Constructive Thought," would communicate with us.

ALFRED ROWLAND.

THE subject of this brief sketch[1] was "a son of the manse." His father, who was well known in his day as "James Rowland of Henley," was a Welshman, his mother an English woman, so that Wales claims its share with England in the making of him. He left school at the age of fifteen and went to Morley's, where he spent five years of hard but happy work, laying in store experiences and aptitudes destined for higher use.

The call to the ministry came to him through Dr. Spence of the Poultry, who, having heard him deliver a simple religious address, asked him if he had not thought of the ministry for a vocation. The question struck a chord which vibrated through his whole being and brought the yea of his soul to the call of Christ.

He prepared for the ministry under Halley, Newth, Godwin, Lancaster and William Smith (of Dictionary fame) at New College, where for five or six years he worked at high pressure and with signal success, graduating high in Arts and Law.

His first charge was at Frome in Somerset, where he spent ten happy years, assisted and inspired by the sweet comradeship of a young wife, Ellen Mary Trewent, daughter of Mr. and Mrs. William Trewent of Pembroke. But the great work of his life was done at Park Chapel, Crouch End, of which he became pastor at the age of thirty-five. The chapel had to be enlarged time and again to meet the needs of the growing neighbourhood and congregation, and the membership of 233 which he found there grew to over 1,000 strong, till it became one of the largest and most influential churches in the denomination, and one which found an outlet for its energies in a hundred useful ways. He ministered to this great Church with untiring devotion and unfailing acceptance for thirty-six years, relinquishing it then with flying colours in favour of a younger man.

The secret of his success was not any outstanding quality of genius but a rare and effective combination of qualities, which together amounted to greatness. He had the gift of leadership, and exercised it firmly but not masterfully; he was strong also in initiative and resource. He never tried a new gospel, but he was never above trying new ways of approach to men and women. He was a great lover of order, and sanctified the aptitudes acquired in business to the conduct of the Church's work. He kept in touch with his people by systematic visitation, calling at every house at least once a year. He was

[1] Dr. Rowland referred to his early days in an article on "Personal Memories of Prominent Ministers" (Congregational Quarterly, I. 313) which he afterwards incorporated in his book, *An Independent Parson*.

not a brilliant or dramatic preacher, but he was able to grip the great congregations which crowded the church morning and evening, especially during the last decade of the nineteenth century. If he was not an expert in theology or an authority on Biblical criticism, his ministry was an inspiration to thousands of young people in their daily conflicts, to business people in their peculiar difficulties, and to those who were passing through the waters of affliction or drawing near the shadows of the valley. He may not have had his father's power of bringing hearers to decision, but he probably had a greater power than his for building up Christians in their most holy faith.

His post-pastoral ministry of fourteen years was not the least useful work of his life. Vacant churches eagerly availed themselves of the opportunity of enjoying, even for a short period, the service of so wise a counsellor and inspiring a teacher. The Churches at Doncaster, Elgin Place, Glasgow, Blackheath, Guildford and East Finchley are among those who look back with thankfulness on such periods of service.

His work on the Committees of the denomination should also be mentioned. As a Chairman of Committee he was ideal ; no one knew better than he how to keep a Committee steadily bent on the business in hand.

Many of our denominational institutions owe much to his sane counsel and wise leadership, particularly of late, the Milton Mount College, which, thanks largely to him, has found a location and a home in the beautiful premises at Worth Park, Crawley, Sussex. His visits on behalf of the Fund Board to Brecon and Bala Colleges have been invaluable ; and these are but samples of his later ministry.

Six sons and one daughter who will keep him in affectionate and reverent memory as long as they live, survive him. It is sixteen years since he lost the wife to whom he was so deeply devoted and to whom he owed so much. His daughter Rowena followed her mother three years later, and but a few days ago he lost his daughter Mabel, a blow that undoubtedly hastened his own end.

He was glad, however, to live until his son Norman returned from Shanghai ; he was with him in Littlehampton at the last.

HENRY HARRIES.

St. PAUL'S DOCTRINE OF JUSTIFICATION AND ITS PRESENT VALUE.[1]

It is, gentlemen, a great pleasure to me to find myself here with you this morning, and I value greatly the kindness of Dr. Selbie in asking me to come. I am, as some of you may know, not only a member of the Church of England, but a member of that section of it with which you might naturally find yourselves least in sympathy. I have, however, never felt myself to be far away from you; and, even while we do not yet find a way to corporate reunion, it is well for us to come together as often and as closely as we can. Practical work brings us together; interest in scholarship brings us together; and, I would add, the experiences of the life of religion should bring us together even more closely. Now our subject to-day is one in the closest connexion with religious experience. Justification is a word of controversy, no doubt. It was this in St. Paul's day; he uses it very little apart from his controversy with the Jews. It was this also in the sixteenth century; it at once brings to our minds Luther and the Council of Trent. But it is none the less a word of religious experience; it describes something in the need of which we are all one. Though some of the old controversies about justification may be out of date, justification itself never can be. It stands as the first thing necessary if we are to possess any religious life worthy of the name, or to do any religious service that is worth doing. Moreover, not only does all life depend upon our acceptance with God, and all fruitful service also; but it is of the utmost value to us, if it may be so, to have a well-grounded confidence that this acceptance is ours. Thus, whatever we may think of St. Paul's doctrine of justification, we shall at all events study it with profound interest, and a hope that it will prove to be of present value. Certainly, he found it so himself; and if he did, why should not we also?

I

What then, we ask, is justification, and what is St. Paul's doctrine about it? I would suggest that we begin our investigation very far back, and with the thought of very primitive peoples. The idea of justification has a long history; and it had at first, I think, far less to do with the law-court than with the battle-field. Luther's contention that δικαιοῦν means *to declare righteous*, and not *to make righteous*, was, I am persuaded, perfectly sound. But there are more ways than

[1] A paper read to Congregational ministers of the West Midland province at Oxford.

one of declaring people to be righteous. It is done, as a rule, far more effectively by action than by speech; and ancient theology is mostly concerned with the Divine action. Thus justification means primarily vindication in act—practical action by the God in Whom we believe, which openly declares the judgment which He passes upon us. Consider for a moment our own usage of the word "judgment." If I speak of my judgment, you at once understand me to mean the opinion which I have formed in my own mind, probably a matter of little importance to anybody; but, if I speak of Divine judgment, it is quite otherwise. You think at once not, if I may so say, of God's private opinion, but of the expression of His mind in public action. "When thy judgments are in the earth, the inhabitants of the earth learn righteousness." So it is, I hope to show you, with the kindred word justification; it has to do primarily with the Divine action. Of course, if we like to do so, we may look at the matter from the standpoint of the law-court, and regard the Divine action as the expression of a forensic judgment previously passed. In ages of law such a representation of the matter is natural enough, and St. Paul may sometimes so represent it. But it is not necessary to regard the matter in that way; and the practical Hebrew mind does not always do so. Consider, *e.g.*, that thirty-second *Psalm* which St. Paul quotes: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Yahweh imputeth not iniquity." How did the Psalmist, punished for his sin by severe illness, know that on his repentance he had been forgiven? Simply by the removal of his sickness. His justification, his vindication as now a righteous person, consisted in the removal of his sickness, and in nothing else.

Now it is just this practical character of justification which our exegetical tradition fails to recognise, and so leads us into difficulties which we never overcome. It is continually representing justification as something unseen and outside our actual experience, though leading on to practical blessings which lie within it. Hence the difficulty as to how we are to know that we are justified, and so have the right to claim the blessings which are supposed to depend upon it. To this we shall presently return. The course of my lecture will be this. I shall begin with primitive thought, and show you how, as it seems to me, the conceptions first appear which St. Paul afterwards employs. I shall then point out how these conceptions receive a new ethical content and find a place in the highest thoughts of the O.T.; and how it is this O.T. thought which passes on practically unchanged to St. Paul. We shall then, I hope, be able to see clearly both St. Paul's doctrine of justification and its present value for ourselves. Some criticism will be necessary of teaching, not only widely received in the past, but still prevalent in my own communion as in others. But my purpose will be constructive rather than critical, and I hope that what I say may unite us rather than divide.

II

It is morning, the morning of a day of battle; and Israel, the people of Yahweh, have to speak with their enemies in the gate. The lawyer's gift of tongues, if lawyers they possess, is here at a discount; there is nothing forensic about the situation; the speaking will take place with sword and spear. But religion, if not law, has a great part to play. Yahweh is much concerned with the conflict; His ark has been brought into the field, that He may act at close range. Molech, or Chemosh, or whoever the tribal god of the enemy may be, is also to the fore; the business of each is to champion his own people, and give them the victory if he can. Indeed, in each case the reputation of the god himself is at stake. If his people goes down, presumably the enemy's god is a greater god than he, and his people will be tempted to apostasy. "*Il faut vivre*"; and if our god cannot make good, we must look elsewhere. In a word, the god must act for his great name's sake; if his people go under, he will share their disgrace. Now let us remember this. The outward and visible conflict has behind it an invisible conflict in the world unseen; and the issue of the visible conflict will tell us how in that unseen world the day has gone. I need not dwell upon this thought; it will be with us, in one form or another, till the story of the Bible is over. In the victory of the people of God we shall always see behind it the issue of a spiritual conflict, the dragon cast down by Michael and his angels, the Lord through His Cross triumphing over all hostile powers, and making them an open show.

But now to return to our battle. Is there no escaping the conclusion that the beaten army is beaten because it has but an inferior god? On the contrary, we can escape the conclusion quite easily. Our God may be quite able to give us the victory; but he may sulk like Achilles in his tent, and refuse to give it to us, because we have offended him. In Yahweh's case, in view of all that He has done for His people in the great days of old, this is the obvious solution of the difficulty. In this case what we have to do is to ascertain in what we have offended, and put the matter right. Between the God and his people, no matter who the god may be, there is a relationship involving mutual obligations. The god has his legitimate claims upon his people, and they have their legitimate claims upon their god. Now it is here I would suggest that we find the earliest and simplest conception of righteousness. It has nothing to do with any abstract ethical standards; it has to do with the mutual obligations of the god and his people. The righteousness of the people depends upon their having fulfilled the claims which their god makes upon them; the righteousness of the god depends upon his having fulfilled their claims upon him. What the claims of the god are it is for the priest or prophet or medicine-man—whoever the local expert may be—to declare. The god may have a large appetite, and

demand a hecatomb of oxen offered with strict attention to ceremonial exactness; he may desire a human sacrifice, or the maintenance of a company of temple prostitutes; he may, if he is a strange eccentric god like Yahweh, show a curious preference for mercy and justice and faith to all these things—it hardly seems credible, but that is what Yahweh's prophets say. But in any case righteousness consists in the fulfilment of the claims of the god, whatever they may happen to be. So, on the other hand, with the righteousness of the god himself. It consists in the fulfilment of the claims which his people make upon him. Their claims too are not necessarily moral. The god is not a member of the League of Nations; he has not to consider whether his people are in the right in their quarrel with their neighbours. If his personal claims have been satisfied, he must do his best for his people, right or wrong, and he will not be righteous unless he does. When therefore the god comes to the help of his people, and gives them the victory that they have the right to expect, he does two things. First, in the most practical way he declares his people to be righteous; declares, *i.e.*, that his claims upon them have been satisfied. Secondly, he manifests his own righteousness, which may previously have been under a cloud. By one and the same act he is himself righteous, and the vindicator or justifier of his people. Righteous and declaring righteous—just and the justifier—the language sounds familiar, does it not? But that is what justification means—vindication, not in word, but in power. It has nothing to do with the "dusty purlieus of the law"; it takes place most characteristically on the field of battle. The only justification for which a primitive people cares two straws is the open and palpable justification which all the world can see. The conditions upon which it rests depend, as we have seen, upon what it is that the god demands. If he demands sacrifices, we are justified by sacrifices; if he demands mercy and justice, we are justified by mercy and justice; if he demands faith, we are justified by faith. But, in all cases alike, our righteousness, and the god's declaration of it, depend upon our fulfilment of his claim, and his righteousness depends upon his fulfilment of ours.

Now it is, I would urge, this conception of righteousness as consisting for God and man in having fulfilled legitimate claims, and this practical open-air conception of judgment and justification as vindication in act, that we find everywhere in the O.T. *Judges* is the book of the vindicators of God's people. Handy men like Samson, "pickers up of unconsidered trifles" like the gates of Gaza, if they find themselves in a law-court, do not usually occupy the bench; but they may be very efficient vindicators. And how is it with the ideal King of Israel? "He shall judge thy people with righteousness, and thy poor with judgment." To judge the poor means to vindicate and save the poor by breaking in pieces their oppressors. Nor is it otherwise when vindication or judgment is looked for from Yahweh

Himself. It may be the nation which claims the Divine vindication; or it may be the individual, as the individual becomes slowly and imperfectly disentangled from the national life. But it is action which is always required of Yahweh; and His righteousness is always to be manifested in providing it. The primary appeal is not to Yahweh's sense of abstract justice, but to the covenant relation—to His "mercy and faithfulness towards the house of Israel," and to the disgrace which must unavoidably be His if He leaves His people in the lurch. So the prayer of prophet and psalmist goes up.[1] "Though our iniquities testify against us, work thou for thy name's sake, O Yahweh. . . . Why shouldest thou be as a man astonied, as a mighty man that cannot save?" "Help us, O God of our salvation for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. Wherefore should the heathen say, Where is their God? Let the revenging of the blood of thy servants which is shed be known among the heathen in our sight." It is, you see, everywhere an open and practical justification that is required. God's people long for Him to manifest His own righteousness[2] as well as theirs, and they feel that He cannot manifest the one without at the same time manifesting the other.

Do not misunderstand me. Of course, under the teaching of experience, interpreted by the great prophets of Israel, the people of God came to have far higher views of Yahweh's character than they had at first possessed. I doubt if there was ever a time when the character of Yahweh was not regarded as ethically higher than that of Chemosh or Molech, and the great prophets raised the conception of Yahweh's character higher still. Yahweh, the people of Yahweh came to see, was no mere tribal God, but the God of the whole earth. The mercy and justice which He demanded of them He did not ask arbitrarily, but because He Himself was very mercy and very justice. For Himself He asked "loving-kindness," the filial or wifely heart, "and not sacrifice; and the knowledge of God more than burnt-offerings." Above all, He asked for faith—that faith to which true knowledge of Him was bound to lead them; and, if they sinned, for a repentance which He would meet with a full and free forgiveness. Thus, just because Yahweh was ethically so different from Molech or Chemosh, the thought both of His righteousness and of that of His people came to have a deep ethical colouring which it could not attain elsewhere; and religion and morality, elsewhere separated by so wide a gulf, became joined together in a union never to be dissolved. In all the highest teaching of the Bible the conception of righteousness is a profoundly ethical conception. But we must not allow the ethical sense which the word righteousness acquires to obscure the covenant sense which it still retains, or narrow the ethical sense of righteousness

[1] *Jer.* $14^{7\text{-}9}$; *Ps.* $79^{9f.}$ [2] *Mic.* 7^{9}; *Is.* $62^{1f.}$

to the legal sense. To say that the claims of God upon His people are moral claims is to say what is true; to say that His claims upon His people are for morality as distinct from faith and love is to say what is false. God's characteristic claim in the O.T. as well as the N.T. is for faith in His power and love, and so for willing co-operation with His purpose.

We are now in a position to understand the highest hope of the O.T. It is rooted everywhere in the thought of the covenant relation of Yahweh to His people, and of the claim which they have upon Him, if only they are faithful to Him, for their vindication in the eyes of the world. This thought we find most clearly expressed in the second and third *Isaiah*, and it is from these writers that St. Paul's language is directly derived. Two points are particularly to be observed. The first is that between the righteousness of Yahweh, and the mercy of Yahweh that urges Him to the salvation of His people, there is no real contrast.[1] The idea that Yahweh's righteousness would lead Him to destroy His people, while His mercy and pity urge Him to save them, does not often appear; nor is it otherwise with the idea that God's righteousness must in some way be satisfied before His mercy can have free course. On the contrary, the mercy of Yahweh and His righteousness, or faithfulness to His obligations, lead Him in the same direction. His salvation and His manifested righteousness are one and the same thing. Does that seem to you a paradox? Listen then[2]: "My righteousness is near, my salvation is gone forth. . . . I bring near my righteousness, it shall not be far off and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." When St. Paul speaks of the righteousness of God, or when St. John says that God is faithful and righteous to forgive us our sins, we must always bear this in mind. And the second point is this. The establishment of the righteousness of the people of God is God's business, and not theirs. "Only in Yahweh, shall one say unto me, is righteousness and strength."[3] "In Yahweh shall all the seed of Israel be justified and shall glory." You hear the Pauline ring. The people of God are not to establish their own righteousness, but to submit themselves to the righteousness of God.[4] When the time comes, He will tread the wine-press alone.[5] He will put on righteousness as a breastplate, and an helmet of salvation upon His head, and deal with His enemies and those of His people. "Behold, the days come, saith Yahweh, that I will raise unto David a righteous Branch, and he shall reign as king, and deal wisely, and shall execute judgment and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, Yahweh is our righteousness."[6]

[1] Cf. *Ps.* 36^{10}.
[2] *Is.* 51^{5f}; *Is.* 46^{13}.
[3] *Is.* 45^{24f}.
[4] *Is.* 54^{17}. *Rom.* 10^{3}.
[5] *Is.* 63^{3}.
[6] *Jer.* 23^{5f}.

III

You see then how clear the O.T. teaching is, and how it is from this O.T. teaching that St. Paul's language is drawn. Is it in the least likely that he misunderstood it? Is it likely, when he says that in the Gospel there is "revealed a righteousness of God from faith to faith," and that this righteousness is "witnessed by the law and the prophets," that he has in view any other righteousness than that of which the law and prophets speak? Why do we suppose that St. Paul is the prophet of a new and strange religion called Paulinism, which no one understood after him before Martin Luther except for a faint glimmer vouchsafed to St. Augustine? I do not believe that there is any such religion. There is only one religion in the N.T.—the religion of Israel, brought to its perfection by the life and work of Christ.

Consider for a moment the situation of the people of God when our Lord was born. They are hungering and thirsting after righteousness—after the revelation of God's righteousness in the practical vindication of theirs. Some are seeking for it in the right way—by faith and waiting upon God—looking for the consolation of Israel, for the coming of Messiah and His promised kingdom. Some are seeking for it by strict obedience to the law with all its Pharisaic additions; and though the purpose of their efforts is to become worthy of the Divine vindication, there is a real danger that they may come to think of the Divine vindication rather as something to be earned by themselves than as something to be freely bestowed by the Divine love. But, be this as it may, all alike are looking for the justification or vindication of the whole people of God; and they all mean by justification what the O.T. means, God's free and public declaration of their righteousness by the overthrow of their enemies and the uplifting of themselves. The *Magnificat* and the *Benedictus* are songs of justification. Justification when it comes will, of course, imply God's corporate forgiveness of His people's sin; but that this is all that it means never enters their minds. And who are the enemies that are to be overthrown? First, there are the nations of the world. Moab and Ammon have long since passed away; in their case the righteousness of God has vindicated His people long ago. But greater forces have taken their place—the brute-empires of which *Daniel* speaks, and now the Dragon-Empire of Rome. Secondly, there are spiritual powers behind these. Of Chemosh and Milcom we hear no more; but there are others—elemental powers and principalities, world-rulers of the surrounding darkness, the spiritual hosts of wickedness in the heavenly places. They, too, must be made a show of openly, as Chemosh and Milcom were of old. Thirdly—ever since the days of the Seleucid kings, there is the carnal Israel—the Israel which is no longer Israel—the Israel that has made terms with the heathen world, and joins it in the

persecution of the saints of God. The thirty-seventh *Psalm* may tell us all about this. God must vindicate His own here too. "He shall make thy righteousness to go forth as the light, and thy judgment as the noonday."[1] And lastly, as men like St. Paul have come to see, there is, even in those most faithful in desire and intention, the guilt and power of sin. "Verily, verily, I say unto you, every one that committeth sin is the servant of sin." Sin to St. Paul seemed a living, almost a personal, power. Certainly the people of God needed to be vindicated against sin, justified from sin. It is a far-flung battle-line, you see, but God will vindicate His people from end to end of it.

Now it is this great prophetic anticipation that the Lord reasserts in His Gospel of the Kingdom. It is the coming of the Kingdom which will be the great vindication both of God's own righteousness and of the righteousness of His people. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."[2] "Shall not God avenge His elect which cry to Him day and night, and He is long-suffering over them? I say unto you that He will avenge them speedily."[3] Will the vindication be against all their enemies? Yes, against all. Against the carnal Israel, to go down, He says, in darkness and blood before His generation passes away; against the kingdoms of the world, which will pass away at His return; against the unseen "powers of the heavens"[4]—"Now is the judgment of this world; now shall the prince of this world be cast out"[5]; against sin, the great enslaver. Our Lord does not speak much about sin, but it is quite clear that the Divine vindication is about to deal with it, and deal with it through Himself; His identification of Himself with the second *Isaiah's* servant of the Lord is enough to show that. It is the old teaching. Neither the Christ nor His people have to establish their own righteousness; God will establish it for them; and, in so doing, establish His own. And if we ask what is the claim that He makes upon us, the answer is that it is for faith—faith in the Gospel of the Kingdom, in the Messenger who proclaims it, and, as His Personality comes to be more clearly revealed, faith in Him as the Christ, the destined head and centre of the Kingdom which He proclaims. The faith, of course, is not to be distinguished from the action to which it leads. Men must repent and attach themselves to the Lord and His Messianic company; a faith which refused this call would not be faith at all. But that is all which God as yet requires. When the day of vindication comes, God will vindicate the ungodly, vindicate even the publicans and sinners, if He finds them attached to the Christ Whom He has sent. Justification by faith—it is not left for St. Paul to establish that great principle; it is already established in the teaching of the Lord Himself. But how the vindication of the Christ and of His people will come, and whether all at once, or by stages, is not very

[1] *Ps.* 37[6]. [2] *Luke* 12[32]. [3] *Luke* 18[7,8].
[4] *Matt.* 24[29]. [5] *John* 12[31].

clear in our Lord's teaching. That it is left for the future to reveal. But it is entirely clear in the preaching of St. Peter, as we find in the early chapters of *Acts*, and in that of St. Paul as we find it in later chapters of the same book; and St. Paul's more elaborate theology, though it develops and explains that found in *Acts*, in no particular way sets the earlier aside. There are three justifications of which we must take account. The first is that of the Lord by the Resurrection; the second is that of those who believe on Him as the Christ, by the gift of the Holy Spirit; for the third we must wait till the Lord's return. Each takes place not in word, but in power; not in any inner court, but on the stage of history.

The first judgment, or vindication, is that of the Lord Himself. The Resurrection, as St. Peter repeatedly says, was the Father's reversal of the sentence which the Jews had passed upon the Lord. The perfect faith and self-surrender consummated at Calvary were answered by the Father's vindication on Easter Day. Our Lord, as we read in 1 *Tim.*,[1] was vindicated in "spirit"; and that, not by any forensic justification, but by the strong hand of God. By one and the same act the Father declared both the Lord's righteousness and His son; He was just, and the justifier; and we believe, as never before, in Jesus Christ the Righteous, and in God the Father, Who raised Him from the dead. So all the hostile powers suffered defeat.[2] The world—Rome and the carnal Israel; the prince of this world, with his principalities and powers; sin, which the Lord in some mysterious way bore in His own body on the tree—the Christ by the Resurrection was justified by faith from them all.

The second judgment, or vindication, is that of believers in our Lord as the Christ by the gift of the Spirit, raising them to new life in union with the Lord Himself. There had been conflict between the true and the false Israel as to the claims of Jesus of Nazareth; the true said that He was the Christ, and the false that He was a deceiver of God's people. By the gift of the Spirit God vindicated those who had believed. The Holy Spirit, the gift that was to mark the coming of the kingdom and the earnest of its full inheritance, was publicly bestowed upon those who had believed in Jesus as the Christ, and upon no one else. The gift of the Spirit—this is the point which I want to make—does not follow upon some other justification granted at an earlier stage; it is the justification itself. "Ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."[3] Cleansing, consecration, vindication, all come together; we can distinguish them in thought, but not in practice; the gift of the Spirit effects them all. "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins"—you see both the necessity of faith, and of its taking shape in baptism—"and ye shall receive the gift of the Holy Ghost." Of course, the gift

[1] 1 *Tim.* 3^{16}. [2] *John* 12^{31}; *Col.* 2^{15}. [3] 1 *Cor.* 6^{11}.

is accompanied by, and implies, the forgiveness of sins; no one could suppose that it was bestowed upon the unforgiven. But forgiveness is not identical with justification, but implied in it. Normally justification and baptism go together, but it is not always so. Nowhere is the meaning of justification clearer than in the case of Cornelius and his friends.[1] While St. Peter was still speaking, and faith in Jesus as the Christ was already aroused, "the Holy Ghost fell on all them which heard the word." God's acceptance of believing Gentiles was declared openly and publicly, as His acceptance of believing Jews had been. Now why is it supposed that St. Paul has any other justification in view? Let us take what may be his earliest Epistle—that to the Galatians. Is anything plainer than that the gift of the Spirit is the pivot, upon which his whole argument turns? He does not, of course, explain that by justification he means something open and palpable. The Pharisees had the O.T. before them, and were not likely to suppose that he meant anything else. He is arguing about the conditions of its reception. How does his argument begin?[2] "Received ye the Spirit by the works of the law, or by the hearing of faith? He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" And St. Paul goes on: "Even as Abraham believed God, and it was reckoned unto him for righteousness." What parallel would there be between Abraham and the Galatians, unless St. Paul regarded the gift of the Spirit as the declaration of the righteousness of those who had received it? So again, in the verses that follow, St. Paul first speaks of God as justifying the Gentiles by faith, and then of their receiving the promise of the Spirit through faith. Surely the two are again exactly the same thing. That, just like St. Peter, St. Paul regards the faith that leads to the Divine vindication as taking shape in baptism appears a little lower down.[3] "Ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptised into Christ did put on Christ." Moreover that vindication against every hostile power, for which the people of God were ever looking, is accomplished by this gift of the Spirit. Having died with Christ, we are risen and ascended with Christ. God has delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love[4]; we are no longer in bondage under τὰ στοιχεῖα τοῦ κοσμου, the elemental forces of the present world.[5] Best of all, we are "vindicated from sin." "The law of the Spirit of life in Christ Jesus has made us free from the law of sin and of death."[6]

Of the last judgment, or vindication, little need be said, for everyone recognises that it is regarded as open and public. The Epistle to the Galatians speaks of this third vindication in language similar to that which it applies to the second, "We through the Spirit by faith wait for the hope of righteousness."[7] God indeed vindicated us when he

[1] *Acts* 10[44ff]. [2] *Gal.* 3[2-14]. [3] *Gal.* 3[26f]. [4] *Gal.* 1[13].
[5] *Gal.* 4[3]. [6] *Rom.* 8[2]. [7] *Gal.* 5[5].

gave us the Spirit ; He declared our righteousness. But we " hope " still, for there is a final vindication still to come at the Lord's return. Then, if we are vindicated at all, we shall be vindicated so completely that the work will never need to be done again. All forces of evil, in the world seen and in the world unseen, will have been put under the feet of the Lord, and under our feet also ; and the reign of sin will be finally over.

IV

I cannot, of course, work out the whole teaching of St. Paul on this subject as we find it in the Epistle to the Romans ; still less discuss its relation to the doctrine of the Atonement. I will only say this : that the doctrine of the Atonement does not affect the question before us one way or the other. That Divine salvation which the Spirit brings is won by our Lord's Atonement; but it is not necessary in preaching the gospel to speak of this at first, still less to explain it ; and in not one of the Gospel sermons in *Acts* is this done. Faith in Jesus as the Christ, repentance, baptism, and the gift of the Spirit are prominent in the Apostolic preaching; but the Atonement lies in the background, and hardly appears except in the identification of the Lord with the " Servant " of the second *Isaiah*. But though I cannot deal with St. Paul's teaching with any fullness to-day, I would ask you to apply to it yourselves the O.T. thoughts of which I have tried to speak, and see if a new light does not fall upon it.

I will conclude with a few notes as to the present value of St. Paul's teaching, if we may interpret it as I have sought to do. The help it brings to us is, I think, partly intellectual, and partly moral and practical.

The first intellectual help which this view gives to us is that it goes far to clear up one of the great difficulties, the use of the phrase " the righteousness of God." In *Romans* this phrase sometimes refers to God's own personal righteousness, sometimes to that righteousness which He bestows upon us, or declares us to possess ; while sometimes it is hard to say to which St. Paul refers, as he seems to pass from the one meaning to the other in a most bewildering way. Sanday and Headlam face the difficulty in their *Commentary*, but, I venture to think, do not reach the right solution. They say that to St. Paul " it seems a necessity that the righteousness of God should be not only inherent but energising, that it should impress and diffuse itself as an active force in the world." But how does it do this ? If it expresses itself by the reward of good and the punishment of evil, it will not " justify the ungodly." If it diffuses itself by the impartation of the Divine character to others, δικαιοῦν will have to mean what St. Augustine and the current teaching of Eastern and Western Catholicism regard it as meaning—*to make righteous* and not *to declare righteous*. If, however, we regard justification as a divine act which publicly

declares God's righteousness and ours at the same time, the difficulty very largely disappears; the declaration of God's righteousness is the declaration of ours, and we see why the two go so closely together.

Secondly, and this is far more important, the view I have tried to suggest clears the doctrine of justification of that element of unreality, which almost always seems to attach to it. On the view that Sanday and Headlam themselves adopt, they frankly say[1] that "the Christian life is made to have its beginning in a fiction." Righteousness *ex hypothesi* consists in our having completely fulfilled the moral law; we have come nowhere near its fulfilment: and yet God somehow accounts us to have done so. We cannot allow Sanday and Headlam tacitly to substitute the thought of forgiveness for that of declaring righteous; I do not see how δικαιοῦν can possibly mean *forgive*. If we account a man righteous, we declare him to have been in no need of forgiveness; if we forgive him, we do not declare him to be righteous, but to be the very reverse. Thus, when the effort is made to clear the ordinary view of its apparent absurdity, the appeal is to considerations at once alien to Hebrew thought, and inconsistent with the forensic outlook. "*Deus patiens quia aeternus*" and "*Non quales sumus, sed quales futuri sumus, diligit nos Deus*" are sayings of the great Neo-Platonist, St. Augustine, as true as they are beautiful. But the Hebrew mind does not regard things *sub specie aeternitatis*; and, though "love believes divinities, being itself divine," law does not. Law is simply concerned with the facts before it; and, even though present faith secured future faithfulness, as unhappily it does not, it would not justify the declaring a man to be righteous while he is nothing of the kind. But suppose that righteousness has reference to faithfulness to a covenant relationship, and what God demands of us in the first instance, is not the complete fulfilment of the whole moral law—a thing utterly beyond our power—but the faith which believes His word, and corresponds with His purposes, then there is no unreality. God's claim is for faith; if we give to Him the faith that He asks, we really fulfil His claim; and He accordingly vindicates us by the gift of the Holy Ghost, declaring us to be righteous for the simple reason that we are so. Of course, God, being what He is, can never be ultimately satisfied until we are holy as He is holy. St. Paul lays the utmost stress upon the height of the Divine ideal, and our present distance from it. The need of the salvation which Christ has brought turns upon this, and in *Romans* St. Paul has a great deal to say about it. But God's ultimate claim is one thing, and His immediate claim is another. His immediate claim upon us, at the outset of our spiritual life, is for the faith which we can give, and not for the perfected holiness which we cannot give yet; and "if the readiness is there, it is acceptable according as a man hath, not according as he hath not." That is the true evangelical teaching of the N.T.

[1] p. 36.

All attempts to show that God demands perfect holiness of us from the outset, and accounts us as having it, either because our Lord has it, as we used to say, or because we one day shall have it, as we are now disposed to say, are, as it seems to me, not only useless, but noxious. They draw our attention away from the simple self-surrender of faith, which God is really asking, to something else, which at this stage He is not asking at all.

Lastly, I would urge that St. Paul's doctrine of justification, thus understood, is not only profoundly religious, as casting us wholly upon the love and power of God, but profoundly practical and moral also. It assures us that the one test of the reality of our acceptance with God is the presence within us of that Holy Spirit, which is the source alike of personal holiness and of fruitful service. No psychological gymnastics are required of us :

"I do believe, I will believe,
That Jesus died for me."

Is so-called Evangelical teaching unknown which appears to assert that belief that we are forgiven makes us to be really forgiven, and that we are justified by working ourselves up, or being worked up, into the belief that we are so? Any more un-Pauline way of establishing our own righteousness instead of seeking righteousness from God, I cannot imagine. All this absurdity has the way laid open for it, where justification is regarded as a preliminary stage in the Christian life, by which God, for some reason outside our present selves, takes us as being what we are not. On the contrary, though God, according to the riches of His grace, does for us, or is ready to do for us, at every stage of our Christian life, far more than we can ask or think, He neither has any illusions about us, nor acts as if He had them. He asks of us the little that we are able to give, and in answer gives to us of His grace all that we are yet able to receive ; and it is what He gives that is the one and only proof that He regards us as having ourselves given the little that was ours, and which was all that He asked. So it will be to the end. God's claim will grow, of course ; the more the Holy Ghost is given to us with His light and strength, the more God will necessarily expect of us. Though what God asks of us is always faith, the righteousness of God is from faith unto faith ; and the faith, through which we are vindicated at the beginning of our course, will not be enough for our continual vindication as life goes on. If we will not use the grace given to us, and respond to God's growing claim, we shall find that the Spirit is no longer ours, nor the Divine vindication which His presence constitutes. All this is most important. But always till the end it will be God Who will justify us, and not we ourselves ; and the proof of the reality of His justification will always be the same, His actual presence with us by His Spirit, enabling us to live and to serve according to His will.

H. L. Goudge.

CHRISTIANITY AND INTERNATIONAL RELATIONS.

> If . . . Christianity be a religion coming from God, and designed for the world, it must have it for its final magnificent function to benefit peoples, as well as persons; not merely to sequester from barbarous wastes occasional gardens, bright in bloom and delightful in fragrance, but to refashion continents; not merely to instruct and purify households, but to make the entire race, in the end, a household of God.

THESE weighty and felicitous words occur in a lecture delivered forty years ago by the late accomplished Dr. R. S. Storrs, in which he shows that Christianity must promote "The New Conception of the Duties of Nations Towards Each Other." He continues:

> It must, of course, have time conceded, and long periods of time, in which to do this. But it must accept this sovereign mission. And if it be said, "That is too vast a thing to expect it to accomplish"; the answer is immediate: "then it must not claim, in any transcendent or superlative sense, to be an enduring, cosmical religion, sent from God." It may charm many minds by pleasing narratives, or comfort individual hearts by animating hopes; but it has not the power which a Divine Faith should have, and must have, to conquer, quicken, and regulate nations.[1]

The members of the Copec Commission on International Relations surely take themselves too seriously when they declare in their interesting and timely report that "the Christian doctrine of International Relationships is the dark continent of Christian ethics,"[2] and regard themselves as "the first that ever burst" into its dread depths. Nevertheless, there is so much warrant at least for their heroic pioneer pose, that the Protestant evangelical type of Christianity has too little, if any, concern beyond the most severely personal and individual experience, save to suspect gravely any who should have the temerity to desiderate a wider outlook.

But "from the beginning it was not so." An unforgettable Old Testament promise is that of blessing to "all the families of the earth"; the prophets contemplated a world-wide *pax Hebraica;* and it is certain that our Lord deliberately designated the whole world and all the nations to be the recipients of His teaching. Not irrelevantly therefore has Christian hope from the earliest day looked for a consummation in which the kings of the earth shall bring their glory into the resplendent and eternal City of God.

When the Gospel first broke upon the world there was really no problem of international relations. Rome saw to that. The *pax*

[1] R. S. Storrs, *The Divine Origin of Christianity*, Lecture VI.

[2] Copec *Reports*, Vol. VIII, Introd.

Romana was perhaps neither so profound nor so unchallenged as the sonorous organ-voice of Milton would lead us to suppose. It may have been that

> No war, or Battails sound
> Was heard the World around,
> The idle spear and shield were high uphung;
> The hooked Chariot stood
> Unstained with hostile blood,
> The Trumpet spake not to the armed throng,
> And Kings sate still with awfull eye,
> As if they surely knew their sovran Lord was by.

But there were at least perverse provinces apt to rebel, and far-flung frontiers, eastern and northern, to be sternly held. It was an imposed and precarious peace, the product less of law than of force.

At the break-up of the Western Empire, when the Roman Church so shrewdly scooped the status of residuary legatee of the pomp and *imperium* of Cæsar, and European nations began to be born, one item of the Imperial estate which the Popes sought to salve and perpetuate was the *pax Romana*. And they had considerable, though not complete, success. Turbulent tribes whose sole conception of neighbouring relations, as yet, was to fight the fellow beyond the frontier, were held in some measure of control by their awe of the temporal power and spiritual authority of St. Peter's See. And when the Popes despaired of any other means of preventing these feudal states from fighting each other, they struck the happy idea of the Crusades—the brilliant peace effort whereby they united warlike Christian foes to fight the Infidel, and thus neatly got rid of quite a lot of troublesome folk.

The Reformation finally broke up the mediæval system, such as it was, and inaugurated the period of religious wars between Romanist and Protestant, which were ended by the Peace of Westphalia (1648), the Magna Carta of Modern Europe—" the first of the grand settlements of modern European history."[1]

The stage was now fully set for the absorbing drama of international relations which has reached its most terrific crisis to date in our generation. But while the Thirty Years' War was still raging " the first great and enduring textbook " of international law, " long used as such in courts and universities, and still referred to with constant respect,"[2] the *De Jure Belli ac Pacis* was published at Paris in 1625 by the great Christian scholar, Hugo Grotius.

> I, holding it to be most certain that there is among nations a common law of Rights, which is of force with regard to war, and in war, saw many and grave causes why I should write a book on that subject. For I saw prevailing throughout the Christian world a licence in making war of which even barbarous nations would have been ashamed; recourse being had to arms for slight or no reason; and when arms

[1] R. B. Mowat, *The European States System*, p. 14.
[2] R. S. Storrs, *op. cit.*

were once taken up, all reverence for divine and human law was thrown away, just as if man were thenceforth authorised to commit all crimes without restraint.[1]

So Grotius sets himself, as a Christian man, to think out, *on Christian principles*, a public law for Europe. And what it amounts to is this, that there is one moral law, obligatory upon individuals and nations alike, in their dealings with each other. No longer then are international relations a kind of " East of Suez " region, where " there ain't no ten commandments." The Divine writ runs there, as here.

Thus arose international law, in the modern sense, and an ordered development may be traced from Grotius to Smuts, Wilson and the League of Nations, exhibiting an increasing influence and embodiment of Christian principles in the public law of Europe, and now, almost, of the world.

" The very conception of such a Law," says Dr. Storrs, " could not have existed in the pre-Christian ages. It does not now exist outside Christendom, or of the regions which Christendom affects. . . . The European countries and colonies, with the nations which have sprung from them, and which remain affiliated with them in blood and in religion—these are the homes of International Law ; and if the religion which has educated and ruled these had not appeared, it is possible, perhaps, that cathedrals might still have been builded, and chivalries have been organised, and rituals of worship have been elaborated ; but there is no sign on the pages of history that this modern voluntary and beneficent Law would have been developed, as we see it to have been in human society."[2]

This Law, however, it should be noted, lacks still both the status and the sanctions of statute law. The statute law of nations is contained in treaties. But a notable advance has recently been made in this direction by the embodiment of the Covenant of the League of Nations in the Treaty of Versailles, and the establishing under it of the International Court of Justice at the Hague. " It is no figure of speech," says Lord Parmoor, " to say that the League of Nations is founded on the principles of the Christian religion."

The point we have now reached is that Christianity has exerted and is now exerting a very considerable influence on international relations. This influence, however, as we must notice, has been, since the disruption of Christendom at the Reformation, the influence of outstanding Christian publicists rather than the corporate and official influence of the Christian Church. Usually, indeed, the Church has been surprisingly supine, waking up only when the dogs of war are actually unleashed, and then, as often as not, getting out of bed on the wrong side.

" Of the moral witness of the Church in our own country," writes Bishop Gore, " we know the record : it is in many respects an

[1] Grotius, *Prolegomena*, par. 28, quoted Mowat, *op. cit.*, p. 13.

[2] *op. cit.*

> honourable record; but in many respects it has been startlingly deficient. . . . Politically it has been strangely content to be merely nationalist and patriotic. It is pitiful, indeed, to think of the extent to which nationalism has been allowed to eat the heart out of the catholic religion, not in England only, or Germany, but in the Orthodox Churches; and to mark how the greatest of international societies, the Roman Catholic Church, has borne no witness in these last days—no audible witness, at least—against nationalist excesses in France and Italy. It is pitiful to contrast the enthusiasm of the Church in many lands for the great war with the feeble support it has given to the cause of international peace."[1]

This ultra-nationalism of Christian Churches, to which Bishop Gore attributes much of the supineness to which we have referred, is indeed a serious matter, from our point of view. The national establishment of religion, as Bishop Gore quite plainly sees, de-Christianises it, so that crises find it paralysed. When war breaks out a national Church ceases to be Christian altogether. The flag of peace is incontinently torn down and the national war flag is run up to the mast-head. Pacifist parsons are subjected to implacable persecution, and conscientious objectors are bullied and banned. And in this regard the national Church affects and infects all the Churches in its realm. To "out-Herod Herod" becomes the dominating passion of Churches the most "free." Officials in central offices get headaches and have bad dreams if their recruiting statistics fall below those of another Church, and have almost an apoplectic seizure over any denominational inequality in the apportionment of chaplaincies to the forces. So that in the end the "Free" Churches become almost more nationalised than the national Church itself. That brand of patriotism which, in Dr. Johnson's mordant phrase, is "the last refuge of a scoundrel", is at any rate a poor best for a Church. So that it is left at last to a single pathetic and poignant voice to utter the authentic Christian word, "patriotism is not enough."

Nevertheless, an advance is to be recorded even here, and an advance actually borne of the shock and cataclysm of war. "The World Alliance for Promoting International Friendship through the Churches" is an impressive and profoundly promising recognition, at long last, that international relations are a just and pressing concern of the Christian Churches as Churches, and deserves well the commendations of Copec "in that it brings together the representatives of the various Christian Communions as such, and secures their co-operation all over the earth in cultivating the spirit necessary to peace."[2]

This is the nearest approach yet attained, or perhaps at present possible, to that League of Churches desired by Dr. Forsyth, which would be the ecclesiastical counterpart and spiritual ally of the League of Nations and a permanent witness to what Bishop Gore calls "the

[1] Gore, *The Holy Spirit and the Church*, p. 349.

[2] *op. cit.*

inherent supernationalism of Christianity."[1] And in the judgment of that learned Bishop " an alliance of still separated churches to further and strengthen the League of Nations would be a great step towards religious re-union,"[2] which, apart from its intrinsic desirability, would surely be the most winsome object-lesson which the Churches could possibly give to the nations of " how sweet and pleasant a thing it is for brethren to dwell together in unity." If the Churches cannot keep the peace among themselves, how can they expect to bring it to the nations ?

Thus far, our method has been mildly historical. Ethical principles have outcropped in places, but in our swift survey we have taken them in our stride. It may be well at this point to change to a more topical treatment, and to set forth briefly some of the most pressing problems in international politics to-day, and the Christian principles which are available for their solution. Here the Copec report assists us greatly.

The problem of *Nationality* looms largest and foremost. Defying definition, national self-consciousness is yet one of the outstanding facts in the life of to-day. The great war deepened the consciousness of nationhood everywhere, and the peace multiplied the number of nations in Europe. This, in a world which is becoming smaller, fuller, and more compact and interdependent, constitutes the problem. Any war must henceforth tend to become a world war. The political organisation of the nation is the state. There is as yet no political organisation of states into a super-state, " the United States of the World," such as Mr. H. G. Wells desiderates. Meanwhile, from time to time there arises a state, smitten with the *virus* of the great power state idea—Germany is only the latest example—which repudiates the claim of morality to any relevance in reference to the state and its behaviour. There is nothing above the state to give law to it. This idea at any rate cannot be Christian. " By their fruits ye shall know them."

> There is a higher unit than the single state . . . There are first the aggregations of civilised states ; and above all there is humanity itself—the only final and ultimate human unit on the globe. The time must come when this fundamental unity of the race will express itself in some institutional form which shall be authoritative for every race and community of human beings, and to which each nation will be as responsible for its good conduct and respect for law as are the cities and minor communities to the state to which they severally belong.[3]

This is simply the expression in political terms of the Christian axiom of the solidarity of the race. The whole world is now a neighbourhood. Neighbourliness is the only way. Nationality has, so far, been divisive. To make it cohesive is the Christian task. The root of this divisiveness is suspicion. This inevitably ruins relations.

[1] Gore, *Christianity applied to the Life of Men and Nations*, p. 33.
[2] *Ibid.*, p. 48.
[3] E. Griffith-Jones, *The Challenge of Christianity to a World at War*, p. 178.

If an ambassador is believed to be a gentleman who, however urbane and impeccable privately, is sent abroad to lie for his country, he cannot usefully serve the cause of peace. Christian influence must therefore be constantly exerted to infuse international relations with justice, friendliness and health.

Another problem is constituted by the fact that there are in the world to-day races and peoples and tribes at many different stages of development, from that of the aborigines of Papua to that of Oxford or Manchester. In a world like this it is simply inevitable that the primitive peoples should pass under the tutelage and control of those higher in the scale. But for whose benefit ? The hypocritical tragedy of the Congo Free State is not yet forgotten. That cannot be Christian. Again, " by their fruits ye shall know them."

> In relations between more advanced and less advanced countries the governing principle should be that of trusteeship. The administration and development of less advanced countries should not be undertaken by any single Power in its individual interest, but as a trust, either directly by a League of Nations, or by one power acting on behalf of the nations under a Mandate system.[1]

The racial problem is another of the very grave problems of to-day and to-morrow, especially as it runs up into colour differences. Let any one of us suppose that his sister should marry a negro. This quickens the problem. But why not ? It presses most just now where there are racial minorities under alien governments as in America, the Balkans, and elsewhere. To-morrow there may be a much graver manifestation, say a hostile massing of yellow against white—the " yellow peril " fully hatched. The yellow races have long been apprehensive of a " white peril." To change racial suspicions and jealousies, age-old, into mutual understanding, respect and confidence—that and no less is the task.

The League of Nations counts for much here, too. Christian Missions may count for more. And the Christian qualities of justice, humility and love would count for most of all.

The ethical and religious problem is destined to become speedily more acute. The League of Nations really seeks, Lord Parmoor says, " to establish Christian ethics as the basic principle in all international relations." But is a universal ethic either possible or desirable ? The question becomes insistent in the mouths of some modern psychologists, and must be answered. And does Christianity really involve a universal ethic ? This question has long haunted missionaries. And what of the other religions claiming universality—Mohammedanism, for example ? They do not seem destined soon to pass away. Then can you have a universal League of Nations presupposing a universal (Christian) ethic, comprising devotees of many other and in some points at least, hostile systems ?

[1] Copec, *op. cit.*, Recommendation 6.

The problem of war has always been a grave one for the Christian conscience. Even Copec and the Commission appointed by the Congregational Union have to confess to division here. Baron von Hügel puts the one side with massive force.

> The Kingdom in which there is only justice and love, not force, is real and already extant, but not here; and the work of getting, however slowly, intermittently, costingly nearer to that ideal for us here, can ever begin anew, can ever become more largely realised, because this our ideal here is already fully real there. There, there is no War; and here War can be made less and less frequent, extensive, unmitigated, more and more filled with ethical motives, with justice, and even love. . . .[1]

Would that one could now question the devout and learned Baron! Can war ever be made all that? "Filled with love"? What sort of a war would that be? The Christian spirit has ever striven to mitigate the horrors of war, and not without result. Yet war itself has grown steadily more horrible, more ruthless, more indiscriminate and more deadly. Where grace abounds, sin doth much more abound. Not that one would abate one jot the ministries of mercy which gather round the stricken field. Let them be multiplied by how much soever they may, can they ever neutralise or transform the naked wickedness of the thing itself? Could any soldier ever dream of filling war with love?

Dr. Orchard puts the other side: "The men who see this thing (war) close at hand know that nothing can make it righteous, and nothing can sanctify it."[2] That is practically the Quaker testimony against war. And that means conscientious objection. We would add that it should mean more. No mere refusal to bear arms can satisfy the high Christian view here in mind. The Cross must somehow be found and taken up. The conscientious objector must bear more than the soldier or his objection will look like mere shirking. The Church must make up her mind on this question. Dr. Jowett declared that he could never give his support to another war, and that "if the Christian Churches, should another war occur, followed the precedent they had set themselves in all the nations when the war broke out in 1914, the very future of the Church itself would be in grave danger."[3]

All these problems, and many others, are comprised within the final, comprehensive problem of the *ultimate world order*. Here we can hardly do better than to follow Copec:

> It is clearly the duty of the Christian Churches in the sphere of international issues both to lay down certain basic principles, and, in some respects at any rate, to pronounce upon immediate problems. But something more than this is needed if they are to fit themselves to fulfil the whole of their task. They must be conscious of the

[1] Von Hügel, *The German Soul*, pp. 116, 117.
[2] W. E. Orchard, *The Outlook for Religion*, p. 224.
[3] Arthur Porritt, *John Henry Jowett*, p. 256.

> goal towards which they steer ; they must gain some clear vision of the whole world as the scene of God's Kingdom. They have to think not only of how existing tangles may best be straightened out, but of the kind of international order which they are seeking to promote, the sort of world which would result from the fact that Christian ideals and standards were bearing fruit in relations between peoples and governments. " Christian living," it has been well said, " postulates the background of a common life in which Christian values are embodied," and if this is true of the internal life of communities, it is equally true of their relations to one another.[1]

This takes us very far. But need we, with Copec, look back yearningly to the mediæval " sort of spiritual cosmopolitanism which found expression in the idea of *Republica Christiana*—' a single, universal community, founded and governed by God Himself ' " ? History frequently repeats itself, but always with a difference. As far as we can see, the Church will never govern again. God forbid that it should ! The Archbishop of Canterbury or the Free Church Council on Cæsar's throne would be no better than the Pope. The Church's *rôle* is to serve. Mazzini's great motto ; " For God and the People," might well be hers, the goal is the Kingdom of God.

> " I am persuaded," writes Bishop Gore, " that there is no task to which the Church of Christ, in the largest sense, should more insistently devote itself than to the task of reinterpreting, re-applying, and reinforcing its moral and social meaning. ' The old commandment,' to love one another, must once again be made ' a new commandment,' and we must give all men to understand that Christianity is a life before it is a theology."[2]

Life may be trusted to organise a body convenient for itself. Our work is to expound, commend and communicate the Christian way and power of life for the nations. The body which it organises for itself will be the Kingdom of God.

J. Arnold Quail.

[1] Copec, *op. cit.*, p. 114.

[2] Gore, *Christianity applied*, etc., p. 51.

THE PRIVILEGE OF THE UNPREPARED

A STUDY OF 2 CHRON 30.[17-20]

THERE is no need to discuss here the value of *Chronicles* as history. The purpose of the writer of these records is to establish the authority of the Priests' Code. He is concerned with worship that finds its centre at the Temple in Jerusalem. In carrying out this purpose " the entire history of the Kingdom of Judah has suffered reconstruction, and it is clear that the Books of Chronicles are a tendency writing of little historical value."[1] Dr. Peake thinks that "the author was probably a Levite who belonged to the temple choir."[2] His method is to write history, not as it was, but as it might have been, and would have been if Israel had kept the law completely. " The religious value of *Chronicles* lies in the emphasis given to the institutional forms of religion. Forms, ceremonies, institutions of one sort or another, are necessary for the maintenance of the religious life."[3]

This much can be taken for granted, that the writer of *Chronicles* is more concerned for correct ritual than he is for correct history.

It is surprising, therefore, that in the record of an incident where rigid insistence on his method would be expected, there is the emergence and recognition of a principle that makes ritual unnecessary. At a special celebration of the Passover festival, in which the restoration of the correct ritual in the Temple services is celebrated, the feast is kept by those who are not ritually prepared. But the prayer of Hezekiah (the protection of the king, not the priest), removes the danger to which they were thus exposed. It is strange that a foregleam of the Christian evangel should emerge here. The whole narrative is concerned with correct ritual. The reasons are given why the feast had been postponed from its proper date, and it is implied that there is no breach of ritual in this. Ritual reasons, duly provided for, had made this necessary.[4] Yet suddenly there appears the startling statement that religion is more than ritual ; that religion can find expression and acceptance with God even when the requirements of ritual have not been observed.

This was a tremendous leap of thought for those old days, when priest, sacrifice, and ritual loomed so largely in religion. That God can be approached and found apart from these is a thought difficult to apprehend now. That the naked relation of life to God ; that living in contact with God, being aware of His presence, doing always the things to which His will prompts, seeking continually the welfare of His kingdom, are more than all else, is not easily grasped. We think

[1] Curtis, *I.C.C. Chronicles*, p. 14.
[2] *Peake's Commentary*, p. 49.
[3] Curtis, p. 16.
[4] *Num.* 9^{9-12}.

that ritual is religion—the habit of prayer, attendance at services at stated times, observance of Sacraments, and other acts that can be performed only by diverting the current of daily life from its ordinary channels. We do not go so far as the writer of this book. He would regard admittance to and participation in the Passover feast as dangerous for those who had not been prepared and protected by the prescribed ritual. The prayer of Hezekiah was conceived by him as for the purpose of warding off destruction. We cannot enter into that frame of mind which thinks participation in worship to be dangerous unless certain ritual acts have been performed. Yet we do think that it is ritual that really matters. We have done with religion when we have gone through the ritual of devotion in public worship.

There is need to grasp the idea that finds expression here. Religion is a matter for mind and heart. It is the spirit that prompts devotion. Religion when aware of its need, and aware of God, breaks through all barriers that ritual imposes, and finds expression in direct contact with Him with Whom we have to do in time and through eternity. "God is Spirit, and they who worship Him must worship Him in spirit truth."

How much of this story of Hezekiah's reform is history, and how much "midrash" it is difficult to say. Perhaps all that is certain is that he destroyed the brazen serpent which had become an object of idolatrous worship.[1] It is certain that Ahaz had not closed the Temple,[2] although he introduced innovations in the Temple worship. But the Chronicler paints a roseate picture. Religious revival was in full swing at Jerusalem. All was festival. "All the congregation worshipped, and the singers sang, and the trumpeters sounded." The king had set his heart on the things that mattered. For all the desolation of the times his enthusiasm found kindred souls. The Temple was cleansed and prepared again for worship. Posts were sent out to the scattered remnants of the northern kingdom, inviting these to take part in the coming festival. For the most part these messages were received with scorn. Some, however, responded. There was no time for these to be prepared as the law required. But the joy of that new time was so contagious that they did not hesitate to participate just as they were.

We are not told how the priests and Levites regarded this breach of law. Evidently the king was heartily on the side of the transgressors. They had transgressed, but he prayed to God that they might be pardoned. His prayer was answered favourably. Those who had transgressed were protected from any disastrous consequences. God pardoned them.

That is the story. But there is more in it than appears on the surface. The Chronicler relates the breach of a law under exceptional circumstances. The breach was condoned. Then the ritual law would assert its authority again. Hezekiah's fear was that this breach of law

[1] *Ency. Bib.*, col. 2059. Cf. 2 *Kgs.* 18[4f].

[2] 2 *Kgs.* 16[10-16].

would involve disaster. But what is clear to us is that not Hezekiah's fear, but Hezekiah's prayer, gives expression to the truer conception of God in His relation to men. It was not the barrier of ritual but the breaking through this barrier that mattered most. This plea for pardon, based as it is on a fear, and prompted by fear, marks a great religious advance. The advance is away from fear, away from ritual —an advance by prayer into spiritual freedom.

The background of this incident can be easily filled in, but the enlightened Christian conscience cannot accept it as having authority now. There is not merely the idea that it is dangerous to approach God apart from the correct ritual. There is another idea on which this fastens—that God's anger is ready to blaze out fiercely against those who are not thus protected.

It is this belief that lends itself to the whole theory of priests, sacrifice and ritual. God cannot be approached too easily, or too nearly, for fear that His anger should break forth in destructive fury. He is a great Potentate, affable when pleased, but liable to act arbitrarily against the disobedient, even to the third generation. The unprotected are pursued by the fury of God. Coleridge presents the idea, but in another setting :

> " Like one, that on a lonesome road
> Doth walk in fear and dread,
> And, having once turned round, walks on,
> And turns no more his head ;
> Because he knows a fearful fiend
> Doth close behind him tread."

It comes to this, we read the idea of the devil into our conception of God.

It is too much to say that Christian consciousness has succeeded in putting the thought of an awful, vindictive, revengeful God altogether behind it. The idea still lingers, and religion suffers because of this. Yet even in the O.T. there are indications, intimations, of a different thought concerning God. God is not a tyrant. He is like a father. Even in exile His people are still the objects of His care. He seeks to heal, to lure back those who are stricken and gone astray. All the history of God's dealings with His people go to show this. He is a God of compassion, long-suffering, of constant love and unfailing grace, offering free forgiveness. On the lips of Jesus God's love for Israel finds its fullest expression (*Matt.* 23^{37}).

Not what prompted Hezekiah's prayer, but what he prayed for is nearest to God's mind concerning His people. Let these, he said, who have not kept the ritual requirements of religion be forgiven for their obedience to a higher impulse in having shared in this festival of joy; not knowing that this was God's own desire. God would have His people know that obedience, and especially joyful obedience, is more to Him than sacrifice that merely follows the ritual of religion.

It will be well to look more closely into the principle that finds expression here.

The idea of pardon, so far as it attaches itself to the thought of an angry God, can only be glanced at briefly. When appeal can be made to God for pardon there is no need that life should abide in dread concerning the past. The law of nature says: "Whatsoever a man soweth that shall he also reap." We see the truth of this written in nature. Yet the method of God with man cuts right across this law. He is a God of love, of tender compassion, forgiving sins. It is His nature to forgive. And although pardon is not to be easily craved or received—it has been truly said that:

> "Saints dread more to be forgiven,
> Than sinners do to die"—

yet God's pardon means the possibility of a fresh start and a new experience.

This is not all. There is not only the fact of sin and the punishment of sin averted by pardon. There is also the penalty of imperfection against which Hezekiah pleads. These people were not prepared for the Passover in the proper way, not because of any fault of theirs, but because of lack of facilities. They had come from what was practically heathenism, from idolatrous surroundings, to participate in the worship of God. Here again it is the spirit of Hezekiah's prayer that penetrates to truth. What he prayed for as exceptional really gave expression to what God desires for all people. What was special for Hezekiah was the way of God's ordinary providence.

The evidence of imperfection is always with us. There is need, narrowness of perception and experience, lack of aptitude and aspiration. These all emerge in religious worship. Sometimes we imagine that this is of God's will. We limit God to our own intention. Yet God will have nothing to do with the minimum as a policy. He desires and demands the most, the best, the highest. It is His pleasure to give to those who ask. Hezekiah said, Let not what these lack limit Thy grace. And he was convinced that his prayer met with the assent of God. Why? Because it gave expression to what God is always seeking to do. It is to the neediest that God is nearest.

Is not this what Jesus sought to make real to His generation and for all generations? God cares. Our need appeals to Him. He shows the way from helplessness to all-sufficient help. In Him privilege is the prerogative of all, for He is Father. It is not the ritual of religion that is of most importance, but religion—the escape of life to God, to find shelter there; and then impulse to make life serve the purposes of God's kingdom everywhere and always. There is no need to let either fear or imperfection keep life from God. Ritual has its place, but there is a way other than this by which we may reach towards God, and by which God will find us.

J. C. MANTRIPP.

THE INNER LIGHT.

THE phrase " The Inner Light " is historic. It is a standard around which many wordy battles, theological, philosophical and ecclesiastical, have raged. But in this article the history of the topic is, for the most part, taken as read.

Satisfactorily to define the Inner Light passes the wit of man. The pedestrian intellect can no more get round it than it can a chord of great music. We cannot know precisely all that it is, but we may know *it* " with joy unspeakable and full of glory."

For the writer it is sufficient to describe it in these various terms : it is the intuitional appreciation of goodness, truth and beauty ; it is our innate responsiveness to absolute values ; it is Divine inspiration and guidance ; it is our consciousness of God. Thus it is human and Divine. The electricity invades a wire and the two become a dynamic radiant unity : Paul was a live wire brilliant with the Inner Light when he said : " I live, yet no longer I but Christ liveth in me " ; " for me to live is Christ."

The Inner Light, being Divine, is never irrational nor even super-rational. It is not reason's supplanter but reason's most valuable data and opportunity. Similarly with the other phases of the mind—feeling and will : they are not out of court when the Inner Light is on the throne ; they are purified and enhanced by it ; they do their best work then ; they are saved from the rickets ; they grow from more to more. The whole personality of the man that increasingly enshrines the Inner Light becomes balanced, harmonious. He attains distinction of individuality. He comes to his own true self-possession and self-expression. And usually his body gains health from his mind and becomes its effective instrument.

The Inner Light is not miraculous, nor a psychic abnormality like clairvoyance and a mediumistic trance. Nor is it the exclusive glory of a minority like genius. It is an extension of the most universal and fundamental method of knowledge. All knowledge begins in unprovable and unshakable convictions. As Dr. Rufus M. Jones says in *A Dynamic Faith* : " Every truth whether of common sense or of science rests in the last resort upon some irreducible *conviction*, which is, after all, what we mean by faith. It is not something different from reason ; it is rather reason working unconsciously. The moment one tries to analyse love or to explain beauty, or to get an ultimate ground of duty, he is driven back to one of these irreducible convictions of the heart, which are not contrary to reason, . . . but which cannot be dissected into lower terms and expressed in the coinage of thought. These ultimate realities are their own all-sufficient witness to our consciousness ; and the certitude which the human spirit has in this

immediate response of the heart to primary truths, is not weaker but stronger than reasoned knowledge; and without such immediate response no knowledge would ever be possible."

Realising the truth in that quotation we need not be dismayed by those psychological philosophers who argue that God is a purely subjective "phantasy." The same argument, it has been well said, that makes spiritual experience an illusion, makes physical experience an illusion. I cannot disbelieve that there is some reality in the chair I sit in; my Inner Light will not let me. Neither will my Inner Light permit me disbelieve in "the Presence that disturbs me with the joy of elevated thought" and in "the unsearchable riches of Christ."

But all religious experience is rightly suspect in so far as it is not ethical in value. Religion as a sedative or emotional excitant is less reliable than tobacco or beer. A ghost is even more thrilling than the Holy Ghost. The spinal quivers that come from table-rapping have no more relevance to spiritual truth than the shudders that come from sucking a lemon. A crowd in a church singing the chorus of a hymn may be no more Divinely inspired than a crowd in a music hall in tune with Sir Harry Lauder. It is not the emotional colour and degree but the permanent worth of the experience to personality that authenticates it as Divine. As Dr. Rufus Jones reminds us, when the ecclesiastical superiors of St. Teresa were trying to persuade her that her religious experiences were delusions, she answered: "If they who said this told me that a person who had just finished speaking to me, whom I knew well, was *not* that person, but they knew I fancied it, doubtless I should believe them, rather than what I had seen; but if this person left behind him some jewels as pledges of his great love, and I found myself rich, having been poor, I could not believe them if I wished. And these jewels I could show them. For all that knew me saw clearly that my soul was changed; the difference was great and palpable."

The peculiar peril that threatens those who devote themselves to walk continuously in the Inner Light is a refined yet morbid self-concern, the habit of perpetually sniffing at one's motives like a housewife buying doubtful fish. He is bound to be an invalid who puts his tongue out at himself in the looking-glass every day. But the morbidity of excessive subjectivity is no worse than its opposite of excessive objectivity. Most people, not only around our churches but within them, are the victims of disproportionate externalism. For every one that needs to be re-called to-day from the by-path of pietism there are ninety-nine who need to be awakened from the obsessions of materialism. I can see glorious truth in the phrase "an objective atonement," but from Paul's day to our own the preaching of it has given many an excuse for sin and slackness of character. Broadly speaking, the modern approach to a wholesome objectivity is *via* a wholesome subjectivity. Minus the Inner Light it is always spiritual midnight even on Mount Calvary. The most magnificent view is worthless relative

to a camera if the shutter does not open. The light must be inner or it might as well not be outer. The objective and subjective are complementary. But inasmuch as there is widespread mental and spiritual invalidism through a false and even neurotic subjectivity which needs sympathetic direction; and inasmuch as the widespread spiritual infancy in the churches is due not mainly to the lack of knowledge of the objective facts and truths of Christianity but to the lack of appreciation and assimilation of them; and inasmuch as the intelligence of the age is conscious of no security from the old traditional buttresses of religion, the situation demands our earnest attention to the gospel of the Inner Light.

If we dread fanaticism and crankiness from following what seems to be the Inner Light, we should note that as a way of life it has no more fanatics and cranks to its discredit than any other. Fanatics are born, not made. They are on the links on Sunday as well as in the churches. Cranks will be cranks somehow. It is not religion that makes some people cranky; it is their crankiness that distorts their religion. Joanna Southcott and Alexander Dowie and Mrs. Eddy are no credit to the doctrine of the Inner Light, but Socrates and Isaiah and Paul and the Fourth Evangelist and George Fox and John Robinson and John Wesley and, above all, Jesus Himself, offer a testimony that outweighs all the illusions of the freaks. Old Thomas Fuller's argument and illustration is to the point: "But what if the apes of India finding a glow-worm mistook it for the true fire and heaping much combustible matter about it hoped by their blowing of it thence to kindle a flame; I say what if that laughter-causing animal . . . deceived itself, doth it thence follow that there is no true fire at all? And what if some fanatics have entitled their brain-sick fancies to be so many illuminations of the Spirit must we presently turn Sadducees in this point and deny that there is any Spirit at all? God forbid."

The best of us is liable to make mistakes. We know by the Inner Light with absolute certainty that we should love God and our neighbour but we can have no infallibility in the detailed working out of that double law of love. To distinguish between a Divine leading and our own mental voice is impossible; for God, when He speaks to us, always uses our own mental voice. "He said to me," writes the Apostle Paul, "My grace is sufficient for thee; for My strength is made perfect in weakness." The Lord did say that to Paul, but surely it was with Paul's own mental voice. "All day long," said Jowett of Balliol, "we are talking with ourselves." But we may, like Paul, live in such touch and accord with God that often He tells us what to say to ourselves. We vibrate to His mind. Thus were the Hebrew prophets and psalmists able to write, in almost prehistoric times, some of the most vital literature that is to be found to-day. Inspiration did not go out of action with the Book of Revelation. But it has never made anyone infallible. Infallibility would extinguish morality and individuality

as we know them on earth. Our choice is between a life on the whole radiant with Divine wisdom, power and love, yet still capable of error, and a life spiritually dingy and muddled with error through and through.

Consider the Inner Light in relation to modernism. The Chairman of the Congregational Union of England and Wales last year urged Congregationalists fearlessly to declare themselves Modernists. Whether or no we be willing to stick that label on ourselves we shall all agree that modernity should always be characteristic of the Christian and the Church. The gospel of the Inner Light is the charter of Christian modernity. The question at issue between the modernist and the traditionalist is one of authority. The traditionalist professes to find his final theological, ecclesiastical and ethical authority in the Bible or in the creeds of the ancient Church Councils or in the Pope. But the Bible was not found, its contents fixed as they are to-day, on the top of a mountain, as Joseph Smith said he found The Book of Mormon. Its books were selected from a larger religious literature by the guidance of the Inner Light of countless worshippers through centuries of experience. Not until the fourth century did that witness of the Spirit in the common life of the Church receive its final official endorsement and the canon of Scripture become closed. The Inner Light of the Church still endorses that ancient selection. The Bible on the whole is the awful and glorious Mount Everest of sacred literature, its supremacy unchallenged in the Church. But by the same Inner Light whereby we rejoice in its unique and ineffable worth do we discriminate between its levels of truth and deny that either it or Church Council or Pope has infallibility. The final court of appeal for truth on earth is the Inner Light. We know that Jesus is the " Light of the World," but we know it only because His Spirit bears witness with our spirit that He is so. Some of us may feel " all at sea " when we realise that our final authority cannot be other than the Inner Light. But it is a fact—like the tides—that we cannot alter, and we must learn to get used to it. Sea-sickness soon passes. The Captain is on board.

Or consider the Inner Light in relation to politics and the industrial situation. No ready-made " Patterns in the Mount " are available, but—to mention one teaching of the Inner Light that is as clear as the sun—parties and classes and people who represent apparently conflicting policies and interests should try to understand one another and should be just and generous to one another; in fact, they should approach the problems of the state in the spirit of Mr. Baldwin's famous speech on the inflammable question of the political levy. That was the voice of God: and nearly every member of Parliament was moved by it like long-voyaging sailors on a storm-riven ship who glimpse the homeland. *Thus saith the Lord*: without that spirit a civilisation must drift on the rocks and founder, but in that spirit, as by a trade-wind, real progress and prosperity is assured. In that light shall we see political and economic light.

Similarly with the daily and practical problems of the individual. There is no iron code for everyone. God breaks the mould, not only when he makes a Shakespeare or a Dr. Joseph Parker, but when He makes a Tom, Dick or Harry. Each is unique and in a unique situation. What may be right for one moment and man may be wrong for another. There is only one law by which we ethically live: the love which we see perfected in Jesus. It is infinitely elastic in application. It may be wrong for one man to try to knock a bully down. It may be the best possible in the circumstances that another man can do. There is relativity in righteousness as in everything else human. No one can rationally condemn Abraham for being a slave-owner and a polygamist, but we should be blackguards if we were either. May we follow our Inner Light as bravely as he did his! Everyone not an infant should listen to advice, read, reason, argue, pray and respect the experience of others, but take his own line. "Trust thyself," said Emerson, "every heart vibrates to that iron string." But it must be the Dr. Jekyll within that we trust, not the Mr. Hyde; it must be what Paul and George Fox called the Christ within. That, we know, is best evoked by "looking unto Jesus."

Consider the Inner Light in relation to Congregationalism. Historically the phrase is associated rather with Quakerism. But the deep affinity between Congregationalism and Quakerism is not sufficiently acknowledged. Both were born about the same time and from the same travail of the spirit of their age. It is true that these twins in early life, like Jacob and Esau, were not always pleasant to one another, but that was due to the imperfection of the human brain as a machine for reasoning. Pioneers do not always know exactly where they are. The constituent principle to which both denominations witness may be indicated as the royal priesthood of all believers. Both bodies owe their existence and their best being to that soul of truth.

A Congregational Church is uniquely free to obey the Inner Light. Even the Society of Friends has, in principle, less spiritual liberty than we. George Fox was, in a splendid sense, a reactionary. He reacted from the worldliness and formalism of the Anglicanism of his day, but reacted so far that he reached a spirituality which seems to belong rather to stellar space than to the atmosphere of our little planet. The Society of Friends cannot re-consider some of George Fox's desperate prohibitions without a denominational revolution. A Congregational Church *can* have a paid Ministry—or an under-paid one —or no officially appointed Minister at all. It can dispense with all liturgies and ceremonies, if it judge it be spiritually led to do so. Or it can out-Rome Romanism in those respects, if the temperament of its members be such that thus, they believe, they realise their fullest illumination. This seems like chaos to many a mind bred in Anglicanism and Wesleyanism; but *we* think that variety of method with unity of spirit reflects the mind of Him Who made the mountains and the

seas, the violets and the clouds—all beautiful. We suffer from no dead hand of creed and we have no intention of submitting to episcopal or synodal suffocation of initiative and experiment. Such limitation of individual church liberty as we submit to, we conscientiously keep at the absolute minimum necessary for corporate existence and fellowship. Our distinctive *raison d'être* in the Church militant is our mobility. In short, Congregationalism is, in principle, the ecclesiastical expression of the Inner Light.

If only all Congregationalists realised that and lived accordingly many a deacons' meeting and church-meeting and Sunday service would be transfigured. We might still have our "Institutional Churches," our "High Churches" and our "Broad Churches"; but all would be deep Churches and depth is the most essential dimension of a Church.

The Head of the Church has not ceased to think about the Church. He always has His plan. The secular spirit in Church committees drowns the only voice that is to the point. The mechanism of procedure, including the "order of service" and the form of a sermon should rarely be changed on sudden impulse (which may be merely nervous) but every Church and preacher should cherish the ideal of being as adaptable to the Spirit of God as an aeroplane to the wind.

When we leave the Church-building we are still in the Church. We have an altar in the home, the street, the field, the shop, the factory, in the municipal chamber, and in every other relation with our fellows. Religious experience is not merely mystic joy and gloom and the crisis of conversion and the holy spell of the Communion Service. It is *all* experience interpreted in the Christ-light. Thus every meal should be for us at the Lord's Table and our sleep every night should be rest in the Everlasting Arms. If our limbs are not continually under the control of our head we are suffering from the St. Vitus' Dance or worse. For us as members of the body of which Christ is the Head there is no time that is not His time. The Christian Sabbath is all the week.

Experience proves that it is most important for the minister to emphasise that to himself. The spiritual glow cannot be turned on like a gas-fire in the drawing-room that is only used on Sundays. As Congregational ministers we are aware that our vocation is not to "boss" the Church, nor to "run" the Church, but to make vocal, pastorally and in preaching, the Divine truth that irradiates the Church. We must be filled with that light. We cannot scramble at the tail-end of a week into the true attitude and altitude which catch the morning glory. We need, of course, emotional relaxation and variety of mood, but it should be our practical ideal to live always in the light with which we would shine in the pulpit. True preaching is the natural expression of personality incandescent with God. Canon Barnett's advice to the young University men whom he gathered round him in Toynbee Hall is worth framing: "I would suggest that each should often sit with his 'Christed' self; his self as it is when it is moved with

the Spirit of Christ; that he should talk with this self and become familiar enough with it to speak easily in its name."

The minister of a little country church told the writer that he found it a help in preparing his sermons to say to himself as he sat down to his desk: "I now imagine myself the minister of a large crowded Evangelical Church in London." Probably the employment of that suggestion did improve his preaching, but he might have preached better still, if he had imagined an ideal more possible of attainment; if, having asked to be filled with the Spirit of Christ, he had humbly and gratefully "reckoned" that his prayer was being answered. "Believe that ye have received," said Jesus.

Let us give the people the best, whether they thank us for it or not. That is what Jesus did. It wins the best results in the long run. At a certain public school a house-master entertained his boys with a pianola. He put on a very difficult piece of classical music. He put it on day after day. The boys at first hated it. At the end of the term he took a vote as to the piece they most preferred and that one was at the head of the poll. Taste had been educated. It is an encouragement to make every sermon and Sunday School lesson and, indeed, our lives, an appeal to the deep affinity to Christ that is in every human soul, to the Divine likeness, the Inner Light. Only the best can evoke the best. Our best is our very selves, Christ-transfigured, poured out in love for those for whom our Master died.

W. D. Ffrench.

DEAN CHURCH.

A STUDY IN CHARACTER.

Richard William Church was born at Lisbon on April 25th, 1815. He was thus some fourteen years younger than Newman, his lifelong friend, whom he survived only about three months. He died December 10th, 1890. His life falls into three periods of equal length : the Oxford period from 1833 to 1852 ; at Whatley from 1852 to 1871 ; and the last, at St. Paul's from 1871 to 1890. He was entered at Wadham, as being then a strictly Evangelical college ; but though you may take a horse to the water you cannot make him drink. " I remember," he says, speaking of his boyhood, " questions arising in my thoughts as to whether we really could be so cocksure about the absolute truth of the Evangelical formulæ, as was commonly taken for granted." So, in spite of the Quaker ancestry, there was restlessness in the blood. He graduated in 1836, taking a first ; and in 1838 he was elected a Fellow of Oriel. The years at Oxford cover the time of the Tractarian Movement. It was to Newman's sermon at St. Mary's on " The Ventures of Faith " that Church looked back as the turning point of his life. Very soon he was in the vortex of events ; and long afterwards, when an old man, he wrote the story of them under the title, *The Oxford Movement*. It is still the best and most vivid history of the movement ; and along with Newman's *Apologia* it contains most of the essential facts.

In 1852 Church left Oxford for Whatley, a Somersetshire village among the foothills of the Mendips. Whatley is three miles from Frome on the road to Wells. A few miles over the hills are Sedgemoor and Glastonbury, and not very far away is the old abbey of Sherborne. The whole district is a beautiful bit of ancient England. When Church went to Whatley it was a village of 200 souls. The change from the excitement and intellectual stir of Oxford to the stagnation and suspiciousness of an English village was well-nigh as complete as it could be ; any one might have supposed that Church was now done with once and for all, and would never be heard of again. But Moses came back from Midian after forty years ; and the story is still told over manse fires how Mr. Gladstone by a dramatic stroke brought Church from his Somersetshire rectory to be Dean of St. Paul's. Thus was the Tractarian seated in the chair of Colet, and in the great cathedral of Wren. This sort of preferment caught the popular mind, and a legend grew up that country parsonages are the natural hiding places of wonderful scholars and future Deans. This romantic notion is not quite literal fact, but, allowing for all the over-colouring, it is a great debt which England owes to her village ministries—to

George Herbert of Bemerton, John Keble of Fairford, Charles Kingsley of Eversley, and Richard William Church.

A touch of romance still remains on the name of Dean Church. Something there is in him of the charm which makes Newman so fascinating: not the same incommunicable element of a pilgrim personality, nor the same quick flash and vision of soul, but there is charm for all that; the subtle power of influence. Perhaps the secret is in his self-effacement, and in the genius he had for friendship; in the dowry of the magnanimous mind, and the loyal heart. In one respect he is greater than Newman, and that is in his steadiness of thought. He is a better judge of the truths of history, and can weigh more accurately the force of an argument and the arbitrament of a case. He had pre-eminently the judicial mind, and the deciding mind. Where he thought a wrong was done, or a mistake was being made, he knew nothing of fear in his own action, and was ready to stand alone. An early instance of this is his intervention by the use of his Proctor's veto in 1845 to prevent the University from affixing an intolerable insult to Newman's name: and in the same year when Newman "went," it is seen in his own firm and quiet adherence to the English Church. He had first met Newman in 1835, and the friendship had grown in ten years of close intimacy into one which nothing could dissolve. But Church knew where he himself was; and, though the country went mad, he was unmoved. Newman and Church did not meet for twenty years from that time, but about 1864-5 the old intimacy was renewed. In 1871 Newman dedicated his *Oxford University Sermons* to Church as "One of those dear friends who in those trying years from 1841-45 did so much to comfort and uphold me by their patient tender kindness." When Newman died Church was undone. He looked back over the years, and they seemed void: "How unique Newman was," he says, "how empty his place": and then comes the self-revealing line: "One of the greatest of 'talents' is having friends." Though the floods rose against them they lived on expectant of the hour when division and the sorrow of partings shall cease. It was necessary to say thus much of a friendship which deserves to rank, with that of Coleridge and Lamb, among the most perfect friendships of recent times: it was a distinction to both men, and was a shaping force in Dean Church's own life.

One result of Church's association with events at Oxford was that his influence had to be won against prejudice and antagonism of every kind. The collapse of Tractarianism seemed likely to destroy all who had been involved in it. But in the end Church came into his own, and gained a power which reached far outside his own Church. This power rested first of all entirely in himself; but it turned on certain gifts which he had in a remarkable combination. Not one of these gifts was of a popular kind, but taken together they formed a strong personality, which was marked by great moral beauty. To

read any of his books is to get at once this impression of him ; and the witness of those nearest to him agrees that his name carried authority by his intellectual force, but still more by his pure goodness. Even in his University days it was beginning to be so : " Round every other name," says Scott Holland, " there was hot debate. . . . But no one ever discussed the worth or the authority of this name ; it was an established matter, about which there was no division of opinion." And the long years afterwards, with their controversies and bitter feuds, left Church's name without a stain : as Lamb said of Tipp, so we may say of Church : " It was never recorded of him that, for lucre or for intimidation, he ever forsook friend or principle."

Let us look at one or two of the more salient qualities he had. First of all he was a scholar. He belongs to the high tradition of English scholarship, which never gets over-weighted with its learning, and does not pick up the deadening accent of the specialist. This was very true of Church ; and especially true of him was the distinguishing virtue of his humility. He was never arrogant, no matter how far ahead of the rest he had travelled along the road. One thing never leaves him : the consciousness of the limitations of the bravest intellect. It is so easy to be wrong. He speaks with reserve ; he uses always that strategic advantage, which he had got from Bishop Butler, of understating and never overstating his case. Echoes of *The Analogy* are heard in all Church's works ; there is the same insistence on the tentativeness of all human judgments ; on our ignorance ; and on the folly and insolence of that state of mind which is indifferent to the accumulated evidences of Christianity. " We are in no wise judges of many things, of which we are apt to think ourselves very competent ones," says Butler : and this was the article of his own creed in which Church most deeply believed. This, of course, is not an aggressive or propagandist type of mind ; it does not take a man down to the Albert Hall to settle a point of doctrine, or a policy, by a mass resolution ; but it tells in those longer reaches where the real decisions are obtained.

A very good example of Dean Church's mind is that delightful sketch *The Beginning of the Middle Ages*, in which his power of surveying a wide field, and his instinct for the essential forces in the building up of our modern civilisation, are at their best. It is such an illuminative introduction to modern history as makes one feel that Church would have been one of the finest of English historians if he had given himself wholly to this work. The same truthfulness in the delineation of character, and the same gift of balance and proportion (a clean perspective, as some would call it), which distinguish his studies of Anselm and Bacon, give to all the tangle and disorder of those dark centuries a vivid meaning, as a new world is seen coming to the birth, and as what appears a void chaos is found to be rooted in a growing purpose of good. And the part Christianity had in the wonderful

drama (for a drama it is), both the faults and the follies as well as the greatness of the developing Church, all this is so fairly and so openly described as to be a splendid counteraction to the clever sneers and the deep cynicism of Gibbon's famous book. Within the limits and the restrictions it assumes, *The Beginning of the Middle Ages* is a piece of great historical writing, and very characteristic of the author himself.

Church's culture was alive and observant. If it were not that we all dislike wise men, one would say that Church was a wise man. He was all that and something more. Hidden away in Whatley he was none the less in touch with the larger outside world. It may be that his birth in a foreign land, and his having spent eight years of his childhood in Florence, helped to give him a cosmopolitan sense, and enlarged the faculty he had for seeing views other than his own, and for entering into other modes of life. There is a largeness and tolerance about him which is very delightful after the narrowness of the professional pugilists in the religious arena of his day. And yet in it all he kept to clear paths of his own. Just as in 1845 he had taken the depth of the water, and was in no danger of running his ship aground; so it was later on, when other and greater questions were up. Thus there was decisiveness about him, and a decisiveness that could be very stern; and, as he was not precipitate, his conclusions were the conclusions of a strong man. And his strength was the strength of a man who has matured in quiet. In quietness he had gained insight into the motives of conduct: he could read between the lines of history; and seeing the present in the past, he gauged the future from what has already been. He was not swept on by the torrents of passion flowing past him, and he was never carried away with a flashy phrase. He would have nothing to do with "slogans." He returns again and again to the point in the very height of prevailing excitements: "Do not be content with loose thinking"; "Know as much as you can . . . never speak a word beyond what you do know"; "Do not be tempted to frighten others, when arguments perhaps are not to hand"; "What men have most reason to be uneasy about . . . is the soundness of their motives, and the thoroughness of their character." Granted this is not very good propagandist stuff; but it is sterling truth out of the mints of gold.

Dean Church is thus an instance of a man exerting a distinctive influence on the religious affairs of his time, by force of character, by his learning, and by a sort of Christian sanity; and exerting that influence for a good part of his life from an obscure place. The determining event in his life was undoubtedly the one he has himself described at the end of *The Oxford Movement* as the "catastrophe"; when Tractarianism went all to pieces, and so many with whom he had acted struck their flag to the Pope. From that day Church set himself to save what he conceived to be the unity and the catholic witness of the English Church. We may not agree with his line, and we may not

like all that he did ; but he made this his first task. He saw well enough that difficult times were in store if this cause which he had at heart was not to be wrecked by the wilder and more insubordinate spirits which had been thrown up by the movement. It was due very largely to his own steadiness of view, and to the strength of convictions which he shared with others like Pusey, and Keble, and James Mozley, that the sort of extravagance which has latterly kicked its heels in the air in the wings of the Anglo-Catholic stage did not then bring the Anglican Church to confusion.

But Church's interests and his field of influence were much wider than the quasi-catholic movement in the Established Church. His gaze was fixed on the larger world of thought, and on those changes which were affecting the foundations of religious belief. When he went to Whatley the stage was already set for scenes that were novel and threatening. In 1859 there came the publication of Darwin's *Origin of Species* ; and two years later, in 1861, came the volume of *Essays and Reviews*, with Jowett's paper on " Inspiration," and the one by Temple, which was the cause of such a row at Exeter when Mr. Gladstone appointed him Bishop. The dogs of war were loosed all up and down the country ; and though these seem to us, looking back over the sixty years since, stale and profitless quarrels, a kind of ground swell from them is with us yet. The Church gave way to panic and unreasoning anger. There was something to be said for it. The blustering and dogmatism of the older science was very irritating ; and, besides being rather raw and inexperienced, it had but a slender knowledge of life's spiritual undertones. But the Church had its own full measure of obduracy and pride, and was too fond of the prophetic dooms against Babylon and Anti-Christ. What a clashing and sounding of brass it was ! And how quickly the scene had changed from the mediæval dreams of Tractarian Oxford to the rough realities of a scepticism which marched, with flags flying and drums beating, to Huxley's high-sounding new name of " Agnosticism." Amidst these Hebraistic thunders one sees the delicate form of Matthew Arnold, classical and just a trifle superior, wringing his intellectual hands, and pleading with these deaf Philistines, out of their modern Gazas and Askelons, to love " sweetness and light." Well might he speak of Oxford, " whispering from her towers the last enchantments of the Middle Age," as the " home of lost causes, and forsaken beliefs, and unpopular names, and impossible loyalties."

None of this hurly-burly penetrated to the quiet village of Whatley —except into the rectory study, where Church lived like some Red Indian chief on the trail, with his ear to the ground, catching every movement, and alert to the breathing of every wind. To see the essential points hit exactly, and the questions faced with an historian's instinct, one has only to read his letters at that time ; for he had his correspondents scattered over the land like some master journalist (as

in fact he was). The volume *The Life and Letters of Dean Church*, is worth a whole shelf of the regulation two-volume biographies of the Court Bishops of the time, both for the light it throws on the working of an original mind, and for the view it opens of an ecclesiastical statesmanship which was generous, and yet thoroughly versed in the Christian past. But not a mention of all these battles is heard in those *Village Sermons preached at Whatley*, which seem as remote from the tension of high affairs as does John Woolman's *Journal* from the events of his day, or as George Herbert's *Country Parson* from the disputes of his time. These village sermons are a pure distillation of Christian faith and holiness, in the common idiom of our mother tongue ; masterpieces of literary beauty, aud masterpieces of preaching as well. In the farewell sermon, before he left for St. Paul's, he throws away all reserve, and speaks out of a pastor's love for his flock. There is in it the same tone of passion which is so poignant in Newman's far greater sermon on " The Parting of Friends " ; and something too of the same austerity and sense of a judgment awaiting all human work :

> I think of all the changes in the houses of the parish ; who lived in them once, and who fill their places now. I see again the faces which used to be so familiar to me, which have now passed away. I cannot go along a road, through the woods, or across a field, I cannot look out on a prospect, I cannot enter a house, but it brings back something—some bright day, some happy meeting, some fear, some deliverance, some heavy tidings. . . . How it all comes back, through all these years, as if it was only yesterday, and as if I and you had not so deeply changed ! . . . And now all is over. It is finished and done. Never more in this world will it be as it has been. Other things are before all of us now. For what is past, as far as we are concerned in it, there only remains the judgment.

These are great words of farewell, and they reveal the inward greatness of the man himself.

Church's power was thus the power of a character, and the power of a living mind. It was not that he stood for some particular system of thought, or for a fixed code of beliefs. His effect was not the crashing effect of a man with a tightly compacted creed, and a complete theory of everything ; but it was the effect of a man with a wakeful, tolerant, and serious mind ; a mind which had ranged the open, and was singularly free from the cumbrous rubbish which sometimes passes for learning. One has heard it said that Church was not a theologian at all, and that he never struck out any new line of truth. It is difficult to know what to say, or what to do, when one has to decide a point like this. Of course, if what is meant is that Church never sought to pass for a theologian, and would have been the last to claim such high authority for himself, that is true. And it is also true that he never tore his drum open, just to see what was inside. Like Gonzalo's commonwealth, the end of his argument seems sometimes not to

agree with the beginning. But granting all this, there is no doubt that Church had a very remarkable influence on all sorts of people, and on very various types of mind. His thinking and his sympathies are broader than any one school; and his arguments are often much wider than his practical conclusions. He is in the direct line of Hooker, Andrewes, and Butler; but his greater master is Pascal; and the mind which threw over him the shadow of its own solemnity is Dante, for he had fathomed and understood Dante as the eye absorbs light. This might seem to the modernist a strange background for a large and liberally framed mind; but things are what they are, and it was by such paths that he found his way out into the broader plains.

Dean Church was keenly interested in science, and especially in astronomy. He had done some underneath solid thinking on scientific questions, and he was one of the first Christian teachers of his day to welcome all that modern science has to give. At the time of Du Verrier's discovery of Neptune he wrote an article in *The Guardian* which attracted Du Verrier's attention and was the beginning of an acquaintance between the astronomer and himself. It was the same in regard to the theory of evolution: for in 1860, within a year of the publication of the *Origin of Species*, he wrote to Dr. Asa Gray that "people wrote against the theory in much too great a fright, . . . and answered Darwin often more like old ladies than philosophers"; and, referring to the bearing of the theory on theology, he says: "It is wonderful 'shortness of thought' to treat the theory itself as incompatible with the ideas of a higher and spiritual order." This is a different note from the one in the stupid story of Bishop Wilberforce and Huxley.

There is no worked out Christian apologetic in Church's books. He would have agreed with Pascal that it is not yet possible to write a complete apologetic. He would have said that the final intrepretations of Christian doctrine are not yet within our reach; and that our knowledge is too hedged about with limitations. What we have in Church, and it is very effective, is a series of sketches, vivid and delightful sketches, but still only sketches, in which we see from some spiritual height, or through the perspective glass of history, the Revelation which has survived so many centuries of the world's enmity and criticism. And Church felt the force of this vast fact: the mere continuance of Christianity in spite of everything, and in spite of its own failures and falls, amazed him. It struck him as few other things ever could: and he saw in it something to make the most impetuous of foes pause. It involved for men at the very least, the element of a very grave probability that they are badly wrong when they throw away Christian faith, and when they quench the light they have. And then he would say that we do see enough, and we have enough light, to be able by the power of love to cast our weight on Christ, and to be sure that whatever changes come, He alone is the Way, the Truth and the

Life. Perhaps it was at last that he had heard the surges of Divine love breaking along the shore.

Dean Church belongs to a generation that is gone. The setting of things is altered, and times are changed. Not by looking back, but by urging forward, shall we solve the problems that are our own. Still, even so, the great types of character are never out of date. We have our problems; and we have our dangers as well. One of the dangers is that we should be flurried into shallowness, and hustled along with very little aim. What we need just now is a touch of the severer and quieter type of mind, which is not afraid of the arrow that flieth by day, nor of the terror by night, because it knows the Providence of the former years in those mighty acts and those truths which are our heritage, and which challenge us to "think clear, feel deep, bear fruit well." Dean Church's is such a life, and his mind is such a mind. Quick and cultivated in all affairs, he yet had his life in the higher latitudes of the soul's vision and desire: he was a scholar, a statesman of the Church of Christ, a persuasive preacher, a genuine and a generous teacher; but above all this, and first of all, he was a valiant and a good man.

A. T. S. James.

THE INTERPRETED PARABLES.

Do the interpretations appended to His parables come from Jesus Himself? There are many reasons that make us doubt it.

If Jesus had to explain His parables to His most intelligent and sympathetic hearers, why did He speak in parables at all? The saying of *Mk.* $4^{11, 12}$ is so placed as to answer this question, yet it does little but convince us that the question is unanswerable. We cannot think that Jesus spoke in parables in order to obviate the possibility of His hearers' understanding and repentance. In itself the saying merely tells us that "To them that are without all things happen (not 'are taught') in parables with the result that (not necessarily 'in order that') seeing they may see, and not perceive," i.e., that those outside the kingdom are those who see only the surface of things and miss the meaning. But if Jesus really had to explain His parables to the Twelve, He must have known that they were unintelligible to the crowd; and if, as we are told (*Mk.* $4^{10, 34}$), His explanations were all private, it implies that He did not want the crowd to understand. And such a conclusion disproves its premises.

And, despite *Mk.* 4^{10-12}, the parable of the Sower ends with the words, "Who hath ears to hear, let him hear" (*Mk.* 4^{9}), to which some important textual authorities add, "And let the man of understanding understand." This is a challenge to the hearers' intelligence and tells them that they can understand if they will take the trouble. Elsewhere we are told that even His enemies understood His parables (*Mk.* 12^{12} and *Luke* 16^{14}). And *Mk.* 4^{34}, which tells us of private exposition to the disciples, is preceded by the statement that "with many such parables spake He the word unto them, as they were able to hear it," which cannot mean anything but "as they were able to understand it."

And, then, too, if Jesus' parables needed to be interpreted in order to be intelligible to ordinary people, how comes it that so many of them survived without interpretation? The question answers itself by reminding us that they do not need it. We cannot, of course, be sure that in every case we can give the meaning that was in the mind of Jesus, but His parables always do what they were meant to do,—they provoke thought in those who are willing to think. And this quality accounts for the presence of the interpretations in the Gospel narrative. The evangelistic and didactic interest was dominant in the sources and in the compilation of our Gospels, and such an interest, then as now, expounds the parables; and it is easy to understand that interpretations would become traditionally attached to certain parables and would then be taken as part of Jesus' own teaching.

But if this was so, we have to acknowledge that then as now those who expound the words of Jesus in a particular interest are liable to miss the point. For one of the strongest arguments against the authenticity of the recorded interpretations is that they are so often obviously inept.

We may consider first the parable of the Net (*Matt.* 13^{47-50}). Here the very form of the interpretation rouses our suspicions: it is, as Dr. McNeile reminds us,[1] with the exception of v. 49b, "a verbatim repetition" of the interpretation given to the parable of the Tares, and "has been added somewhat mechanically by the evangelist. 'The angels shall come forth' is suitable to the reapers who were sent forth into the field, but not to the fishermen who were sitting on the beach. . . . 'The furnace of fire' is suitable to the tares but not to the fish." And if this parable is intended to portray the last judgment as conceived in the interpretation, it is singularly perverse. For it is the good fish that actually come to the fire: the worthless are flung away, probably back into the water, where they preserve life and regain freedom. And this fact is evidently the point of the parable, which thus, if we may discard the appended interpretation, becomes luminous. It is a parable of *noblesse oblige:* upon the good the kingdom of heaven makes high demands from which the worthless feel free.

Turning now to the parable of the Tares (*Matt.* $13^{24-30,\ 36-43}$) we note that if, as the interpretation tells us, the Sower of the good seed represents the Son of Man, then there were no evil people in the world until after His coming. More significant, however, is the fact that the interpretation entirely ignores the chief interest in the story, which is the servants' proposition to gather out the tares and the householder's reply, "Nay; lest haply while ye gather up the tares, ye root up the wheat also with them. Let both grow together until the harvest. . . ." If we may put aside the traditional interpretation, this very point appears to give the gist of the meaning. It is a parable of the problem of evil, an answer to the question as to why a good God allows evil in His world. And the answer is that God does not cause the evil,—"An enemy hath done this"—but that God cannot remove it without removing the good also. It will be observed how near this comes to the common Christian contention that the moral freedom which is necessary for human goodness cannot exist without the possibility of moral evil. It suggests also some limitation or self-limitation in God as a condition of moral freedom.

And in this connexion we may note another saying which seems to have a wrong interpretation appended to it. In *Luke* $12^{39,\ 40}$, we read, "But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have

[1] *The Gospel according to St. Matthew*, p. 204.

eft his house to be broken through. Be ye also ready : for in an hour when ye think not the Son of man cometh " (Cf. *Matt.* $24^{43, 44}$).

The parable tells us that just because the householder does not know when the thief may come, he cannot protect himself by watching, and from it the contradictory conclusion is drawn, " You also do not know when, therefore you ought to watch." It is thus fairly clear that the explanation is a gloss in that eschatological interest which was so powerful in a certain section of the early Church. If we put aside this interpretation, the saying itself tells us that evil which a man does not take steps to prevent is evil about which his foreknowledge is limited. So understood, it takes the thought of the parable of the Tares a step further. If we conclude that God does not predetermine to evil, we must also conclude that His self-limitation, which makes man's freedom and wrong-doing possible, extends even to His prescience. This thought recurs in another parable, " They will reverence my son," and is implied by the joy in heaven over the repentant, for preliminary uncertainty is a condition of joy.

We may here note that the explanations which we have seen reason to discard all betray an undiscriminating eschatological interest. The interpretation of the Tares is reminiscent of the *Book of Enoch* (58^3), and both it and that of the Net contain the characteristic Matthæan phrase, " There shall be weeping and gnashing of teeth." And we may add that the parable of the Ten Virgins is given eschatological significance by the closing verse, " Watch therefore . . ." though none of the virgins watched, " they all slumbered and slept."

The explanation of the parable of the Sower (*Mk.* 4^{14-20}) evinces more discernment than those so far considered. But the more we think over it the more difficult it is to take it as authentic. The parable itself is one which, more than the rest, suggests that Jesus gave no interpretation, for by itself it leaves us with the impression that, despite all failures, the sowing was abundantly worth while, but as soon as we begin to elaborate an interpretation, the failures inevitably become the chief point of interest, as they undoubtedly do in *Mk.* 4^{14-20}.

The details of the interpretation have their own difficulties. The birds are said to represent Satan, who snatches away the word sown. If this is Jesus' meaning, He acknowledges here that Satan has power to inflict a direct defeat upon Him, which is contrary to His assertions elsewhere (*Mk.* 3^{27}) ; and also, if this explanation is correct, it exonerates these unfruitful hearers. In dealing with the second class of failures the interpretation merely repeats the parable—" they have no root in themselves " : it makes the sun stand for " tribulation or persecution," though the sun is a condition present in every case and a necessity of all growth. We must also note that there is no evidence of persecution at this time : Jesus was at the height of His Galilæan popularity, when the Twelve on their mission lacked nothing (*Luke* 22^{35}). As

to the third class, it must be confessed that thorns are not a happy figure for the alluring power of wealth and pleasure.

In considering the parable generally, we can hardly be wrong in concluding that if Jesus had three distinct sorts of spiritual unfruitfulness in mind, they will correspond to those which appear elsewhere in His teaching and work. And we are at once struck with the omission from the interpretation of any reference to the obstacle that more than any other constantly and effectively opposed the work of Jesus,—the religious conservatism of the Jews. At the same time we see how aptly the thorns depict this opposition. Jesus' message fell into hearts some of which were already occupied by an ungracious growth that would not allow room for anything new. The shallow ground at once suggests another parable, that of the man who began to build and was not able to finish. It depicts the reception of truth by one who had not "first sat down and counted the cost," but had greeted "the word" with a gush of unthinking and therefore shortlived emotional acceptance. If this is so, these two cases are complementary. In the one, a consciously accepted and elaborated system of thought stifles all appeal for a wider love: in the other, through lack of thought there is a speedily self-exhausting riot of emotion. Between them, these two conditions divide the possibilities of wrong reception of truth, and there remain only those in whom it finds no root at all and those who receive it rightly.

We are left to find the former figured in the seed that fell by the wayside. What happened? The seed was not lost. It fed the birds, who were under God's care; but "ye are of more value than many sparrows." The loss was that the seed intended for the food of man passed, without increase, to feed a less valuable being. It suggests subordination of the higher to the lower, the making of truth subservient to material utility. This happened when the people sought Jesus' spiritual power to heal their bodies rather than their souls, the result being that His work as teacher suffered (*Mk.* 1^{45}, 3^{9}); and the bitterness of this experience found words when "He began to upbraid the cities wherein most of His mighty works were done, because they repented not." The danger extends to all that tempts man to put material interests above spiritual, not to love of wealth only, but to anxiety, against which Jesus exhorted men by bidding them "Behold the fowls of the air."

It is very significant of Jesus' thought that the good ground which depicts the heart that accepts His truth rightly is unique in having least peculiarity of description.

In only three cases are parables followed by elaborated interpretations, but frequently they are preceded or followed by a phrase indicating the meaning in which they are to be understood, and sometimes, as in two cases already mentioned, the interpretation thus suggested does not seem native to the parable.

Of this we have an interesting instance in *Luke* 15^{3-7}, the Lucan version of the Lost Sheep. Here the parable is followed by " I say unto you that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance." This saying has always been a difficulty. Who of Jesus' hearers " needed no repentance ? " And, on comparison, we note that here Luke has in the interpretation what Matthew has in the parable. In the Matthæan version the shepherd, when he finds the strayed sheep, " rejoiceth over it more than over the ninety and nine which have not gone astray," which is quite a natural thing for a shepherd to do. Now the Matthæan version seems more authentic. Luke's account appears to have attracted features from the parable of the Lost Coin, with which it is coupled. It would be natural for the woman on finding the coin to celebrate the occasion with her gossips. A shepherd's neighbours are not so handy, and after he had doubled his ordinary day's work by searching for the strayed sheep and had carried it home on his shoulder, he would hardly be likely to seek further occupation. To think of him as doing so would blunt our impression of the arduous search, so that the Matthæan account seems the more authentic for being without this ornament. We have to note also that the verse which Luke (as above) appends to the parable of the Lost Sheep is in its first half precisely the same as the comment which follows that of the Lost Coin (15^{10}). The difficulty is in the second half, about those " which need no repentance," where, as suggested above, we seem to have a transposed and paraphrased element of the original parable as given by Matthew.

Supposing then we put aside the Lucan interpretation and confine ourselves to Matthew's version, what meaning are we to put upon what appears to be the gist of the parable, " And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray " ? At once there comes to our mind the sayings, " Ye are of more value than many sparrows," " How much then is a man of more value than a sheep ! " and the conclusion is suggested that Jesus is not comparing flagrant sinners with the very hypothetical righteous, but is depicting mankind as a whole, the one straying and sinful being in all God's world, who is nevertheless dearer to Him than others and over whose retrieval He rejoices more than over the blameless beauties and joys of lower life.

In two other instances in *Luke*, parables are so placed or introduced as to suggest that they were intended to enjoin importunity in prayer. But the importunity that such parables portray seems to be of the sort against which Jesus aimed His teaching that we must not think we shall be heard for our much speaking (*Matt.* 6^{7}).

One of these is that of the Importunate Friend (*Luke* 11^{5-8}), in which indication as to its meaning is given by its position between the Lord's prayer and the sayings, " Ask, and it shall be given unto you, &c."

But, so understood, it suggests that God may be bored by our importunity into conceding what is too much for goodwill to grant. This, of course, is quite incompatible with such teaching as *Mk.* 11^{24}. Taken by itself, the obvious import of the story is that obligation to one person may oblige us to constrain another to do something which friendliness alone would not bring him to. The most obvious instance of this is the importunity with which Jesus, for the sake of His followers, thrust Himself upon the authorities of Jerusalem and compelled them to an answer. The parable may have been an apologia of His conduct at this point, which might otherwise seem a departure from His usual method and spirit.

In this connexion we may revert for a moment to a parable already mentioned, that of the Ten Virgins. We have seen that the verse which purports to give it application (*Matt.* 25^{13}) is incompatible with the story. What then does the story show? The central point of interest is the refusal of the Five Wise to give of their oil to the Five Foolish. At first this seems churlish of them, but we see that they could remedy the fecklessness of the others only at the cost of prejudicing an accepted duty. The parable shows that generosity to one may have to be limited by duty to another. So understood, we find in it a needful guide to the fulfilling of such commands as, "Give to him that asketh thee." And both this parable and that of the Importunate Friend illustrate the way in which the interests of a third party modify the duty of man to man. They have thus an important bearing upon the application of *Matt.* 5^{39-41}, "Resist not him that is evil . . ."

The parable of the Unjust Judge (*Luke* 18^{1-5}) is followed by sayings (vv. 6-8) which, though not easy to understand, suggest that it has little to do with the topic which the evangelist tells us is its lesson,—importunity in prayer. The obscurity of the passage depends upon the last verse. All that precedes takes it for granted that there is delay in God's vindication of His saints, but 18^{8a} denies this, "I say unto you that He will avenge them speedily." And then follows a question which is strange on the lips of Jesus, "Howbeit when the Son of man cometh, shall He find faith on the earth?" The coming of the Son of man was to be the triumph of Jesus: how could it be feared that the Son of man at His coming might find an utterly faithless world? It would be a contradiction in terms. There seems therefore some probability that when these two sentences were translated from the Aramaic they were at the same time translated from the hypothetical, and that originally they had sense somewhat as follows: "I say unto you, He would avenge them speedily, but then would the Son of man when He comes find faith on the earth?"

The parable itself confirms this suggestion. It is the story of a judge who, with no desire to right the wrong, is at length worried into doing so. Verses 6 and 7 apply the story to God. Is He not moved

by the wrongs of humanity ? Why then does He not put an end to them ? And the answer is that He does feel them,—" is longsuffering over them "—and will stop the injustice as soon as possible, but that if He does so immediately, what possibility would faith have of making good its place in the world ? And we see at once that if God permitted no undeserved suffering in His world, faith in goodness and, with it, all spiritual triumph would be impossible : faith and heroism would be replaced by prudence and prosperity. The parable thus seems to deal with another aspect of the problem touched by the parable of the Tares.

To sum up. All considerations make it unlikely that Jesus had to add explanations to His parables. We find that in almost every case the recorded explanations entirely ignore the main point of the story and in some cases they contradict the story. In all cases but one (the Sower) the interpretation elaborated or suggested enlists the parable in the interest either of eschatology or of importunity in prayer. But the parables so interpreted, on the one hand, add nothing to the otherwise abundant eschatological material and, on the other, enforce precisely the sort of importunity that Jesus elsewhere condemns. And we find that to discard these interpretations is to release the high native suggestiveness of the parables, so that we are much the richer for the loss of them.

A. T. Cadoux.

PUBLIC WORSHIP.

I

At the present time there is a widespread lack of enthusiasm for public worship. The decline in church-going may be more marked in some denominations than in others, but the tendency is almost universal. Many of the conditions of our modern world are antagonistic to the spirit of worship; but we need not concern ourselves overmuch with these. In every age the Church has had to confront difficulties, and it is our business to sustain public worship whatever be the conditions and temper of our times. The Church need not be over-anxious about the conditions outside, if the condition inside is satisfactory.

Emerson once said: "No greater calamity can befall a nation than loss of worship." That is the peril that threatens us. Can it be averted? Can the spirit of public worship be revived? There are some who think that religion in the future will consist of good deeds abroad and private prayers at home. But as long as the world lasts men and women will need churches and the habit of *public* worship. "To fall back upon individualism in worship just when we are learning the meaning of the word 'fellowship' in other matters; to miss the help that common action gives, and the surge of many voices; . . . to forego the 'atmosphere,' which is something very real, of a sacred building where men find their highest moments . . . would surely be the gravest human loss, even if there were no other reasons, familiar to us all, why Christian people should assemble themselves together on the first day of the week."

The decline in Church-going has brought home to men of all denominations the need of radical changes in the traditional forms and methods of public worship so as to make them more helpful, more attractive, more real and more reverent. The only justification for our existence is that we ministers shall be specialists in that public worship of God for the provision of which we are set apart. Highly important as preaching is, it is certain that if we expect to fill our churches by means of preaching alone they will never be filled. Men of outstanding ability may do so, but such men are few. Churches will never be filled by such preaching as it lies with average men to deliver. We can only attract people by awakening in them the desire to worship together, and we can only do that by so expressing the worship that it *does* attract. Dean Inge, writing of the Church of England, says:

"Church life is centred in the Sunday services, and these, we must admit, do not attract. . . . Nor can we wonder at this, when we

consider the antiquated forms of our liturgies and the poor quality of the average sermon."

So far as our Congregational Churches are concerned, we have laid great emphasis upon preaching. We have also done much to improve our music, but as yet comparatively little has been done for our public prayer. Dr. Dearmer speaks of "the Free Church practice of a long sacerdotal prayer, which has come down from before the time of the Savoy Conference, in 1661, when the Puritans actually desired that the collects should be condensed into 'one methodical and entire form of prayer' and the whole Litany into 'one solemn prayer,' the people 'with silence and reverence to attend thereunto.'"

It is a strange and remarkable fact that, in spite of our freedom, the method of prayer of our Free Churches has remained largely unaltered for many generations. Apart from hymn-singing, and the chanting or repetition of the Lord's Prayer, the congregation takes no active or audible part in the services. But, as Dr. George Jackson has recently said: "There are many signs that modern Free Churchmen are not satisfied with their traditional forms of public worship; on every side they are feeling after greater freedom and flexibility. It may seem odd to be talking about 'greater freedom' in services which are supposed already to be wholly free, but the truth is that our nominally 'free' services have become in many cases as rigid and stereotyped as if their forms had been imposed upon them by the iron hand of unquestioned authority. One of the happy results of the growing spirit of unity is a franker recognition of what we have to learn from one another, and the near future is likely to see many attempts to unite all that is best in the worship of the various churches. . . . Free Churchmen certainly will not abandon what Dr. Jowett called 'the priceless ministry of free prayer'; they could not without being false to all their own best traditions, but everything points to the increased use amongst us of some fixed forms of prayer."

With many, especially with our young people, the tendency of the long prayer has been to destroy the capacity for prayer and the desire for prayer; it fosters the habit of wandering thoughts. To follow a spoken prayer prayerfully is a severe mental and spiritual exercise, and to do so for ten minutes is for most people a sheer impossibility. In order that this essential part of our worship may become more real and more reverent, prayers must be shorter, and the congregation must have the opportunity of joining audibly in some of them.

"The Book of Common Prayer," says Canon Streeter, "in its incomparable beauty is one of the greatest assets of the Church of England, but its rigidity is her greatest burden. . . . Unless far greater liberty of amplification and adaptation is secured the spiritual life of the Church of England will be throttled. Churches with no fixed liturgy do not need to vindicate such liberty, but," Canon Streeter continues, "if an outsider may express an opinion, it is one of

astonishment that in spite of the liberty of variation enjoyed, the average service in a Nonconformist Church follows so closely certain stereotyped and conventional lines." We Congregationalists glory in our freedom, but what little use we have made of it in our method of prayer!

A liturgical element is a great aid to reverence and attention, and much more helpful to the younger generation than the old conventional type of service in which the congregation is so largely passive; and, strictly speaking, such a service is more congregational for the simple reason that the whole congregation joins audibly in it. What I am pleading for, then, is a more congregational type of public worship.

In preaching and the reading of Scripture the congregation is in a sense passive. It has merely to listen. But in praise and prayer, especially in thanksgiving, confession and intercession, it should be otherwise. The chief activity should belong to the congregation. The aim should be to draw out to its fullest extent the active participation of the congregation as a whole.

This is specially important in the case of intercession. If we are to pray for a special need, or for a class of persons, we must first of all think of it or of them; and it is much easier to do this if we know beforehand for whom the next petition is to be made, than if one half of our mind is wondering what the minister will pray for next, while the other half is thinking of the need last named.

Moreover, to join audibly in the prayers and the responses is a great aid to the attention. Thought and speech are so closely associated in the mental activities of the ordinary man that the act of utterance is of great value in concentrating thought and feeling. A very long prayer in which is combined confession, thanksgiving, petition for the needs of those present, and intercession for a great number of other persons and causes, makes an exacting demand on the power of sustained attention that very few persons can meet; and when the majority of those present are inattentive, it is doubly difficult for the minority to follow the prayer prayerfully.

In a recent number of the CONGREGATIONAL QUARTERLY the Editor said: "It is a commonplace nowadays to say that Christianity is a great adventure. Do not Congregationalists sometimes forget that their religion, *par excellence*, stands for faith and venture. . . . To us is given the joy of exploration, of pioneering, alike in thought and practice. . . . We of all people ought not to be afraid of new ideas, of new emphasis in points of doctrine, and of new developments in our order of worship."

The genius of Congregationalism is a passion for reality in faith and life—for reality against formalism, for experience against mere tradition. There is no fear in our Churches of the formalism which rests upon too elaborate a symbolism, but the danger in the other direction is very real. Puritanism in its hatred of forms and formalism

often failed to appreciate the value of true forms—true symbols of reality. It is a caricature of the love of reality to make a virtue of barrenness. If " the ugliness of Protestantism has been Rome's opportunity " the bareness of Nonconformity has been the opportunity of Anglicanism. We have lost many of our people to Anglicanism because we have not given sufficient care to beauty and order in our services.

In his *Heroes and Hero-Worship* Carlyle speaks of the war of the Puritans under Cromwell as " the struggle of men intent on the essence of things against men intent on the semblances and forms of things." But, he adds : " It were more just to call them haters of untrue forms. The naked formlessness of Puritanism is not the thing I praise in the Puritans, it is the thing I pity." Twenty years ago, Silvester Horne, that great champion of religious liberty, warned us against this peril of formlessness, and reminded us that the *right* to worship as we *like* involves the *duty* to worship as we *ought ;* and he pleaded for developments in our worship in the direction of congregational and corporate prayer. Here are his words : " We stand so secure in the gains of the Puritan conflict for liberty of worship that we can well afford to consider whether it has not involved us in some corresponding losses. The fact that we do not and dare not conform to *all* the usages of the Established Church cannot be a reason why we should refuse to conform to *any*. And there is a subtle irony in the situation that the element in her services most generally rejected by Free Churchmen should be the unpriestly and congregational element of common prayer."

Some liturgical aid was used by the Universal Church from which we all sprang, and such a development would restore to the people that share in public prayer which we have handed so entirely and so amazingly to the minister. We Congregationalists have not yet come into our full inheritance by taking the whole congregation into active co-operation in worship. We speak of the priesthood of *all* believers and insist upon it in our arguments with Rome, and all the time we inconsistently make our ministers priests in a narrow sense. The minister " takes the service " and preaches while the congregation looks on and only joins in the singing, and even then in some cases only faintly, while the people who cannot sing at all have no audible part in our worship whatsoever. For this reason we have lost to a large extent the thrill and joy of public worship, and we shall never regain them until we give the congregation its true and proper place.

Because we have the liberty to adopt what helps, and to reject what hinders, reality in worship ; and because " new occasions teach new duties " and " time makes ancient good uncouth," has not the hour arrived when, without abandoning " free " prayer, we might introduce into our public worship corporate and congregational prayer ? When a whole congregation joins audibly in prayer, it need not make a formal liturgical service, but it may make a very helpful and beautiful

congregational service. Years ago Dr. Gray put the case very pointedly: "Why should the minister alone pray audibly in our services? We sing our hymns together, why not say some of our prayers audibly together? We sing our hymns much better when we know them, why should we not pray our prayers better if we knew their words and could join in them? Moreover, many of our hymns are prayers. If the minister sang the hymns alone, while the congregation listened—even were he a good singer, it would be poor singing. There might be melody, but no harmony. No 'body,' no great 'parts'—no surge and swell and sob—the things that make the great songs, that move us to do the great things. And when the minister does all the praying, as congregational prayer it is poor praying. It is all solo and no chorus. It is all 'solitary,' when it might be 'accompanied.' It is just one voice trying to speak for a multitude instead of that moving inspiring thing it might be—a multitude speaking with one voice."

In any revision of our order of service it is desirable that familiarity as well as freshness should be aimed at. For this reason a partly liturgical service seems the most suitable. Nevertheless, no new or revised order of service can be satisfactory unless it is a natural development of the custom and practice of the past. The devotional life of a whole congregation cannot suddenly be turned into new channels. Moreover, variety is essential. The constant repetition of the same forms every Sunday—or the too frequent use of any one form—tends to produce a thoughtless and parrot-like response and fails to hold the attention. Probably this is the chief reason for the prejudice among Free Churchmen against liturgies of any kind—they are apt to become mechanical and formal. But every good and noble thing may be abused, and the truly worshipful heart will guard against this danger. "The perpetual problem of public worship," writes Prof. H. Wheeler Robinson, "is how can we utter and sustain religious thought and emotion . . . in ways that shall be orderly, reverent and edifying, without sacrificing the vital freedom of the Spirit . . .? Wherever men meet to worship God with order and regularity, they must develop some kind of liturgy, however simple."

Dr. Forsyth confessed the candid truth that our prejudice against a liturgical element in public worship betrays "more antipathy to a particular Church and its usage than sympathy with the Holy Spirit of common prayer in the Church Universal." That is the great difficulty still. We inherit, our people rather than our ministers, the old anti-conformist sentiment.

There are others who think that if the minister wants a form of prayer, he must be lacking in the spirit of devotion.

However, these difficulties are passing and the widespread desire for better things, for a nobler and more helpful worship, must not be thwarted by the weight of habit, or the power of prejudice. To a small remnant the slightest attempt at a more congregational form of worship

is a step Romewards. It is often forgotten that the great Protestant Reformers and revivers of religion, such as Luther, Calvin, Knox, and Wesley, habitually used forms of common prayer, and proved that they foster rather than fetter the devout evangelical spirit.

May it not be that the ideal service would combine both methods ? The liturgical portion in the early part of the service preparing the way and gathering the people into a true fellowship out of which might come the highest type of prayer, for the highest is surely the utterance of the free spirit in immediate communion with the Eternal.

The communion of the soul with God is a reciprocal activity. It is not enough to speak to God ; we must listen to Him. The regular course of singing, reading, praying and preaching which prevails in most types of service leaves no room for that silent waiting on God which is an essential element in worship. Moreover, whether a Church be accustomed to a liturgical element or simply to extemporary prayer led by the minister, it is impossible that the special needs of every individual can be expressed in the prayers that are offered. Hence intervals of silence, in which individuals can pray for their own needs or the needs of their friends, or in which the whole congregation is invited simply to wait upon God, are a vital necessity. In an age of stress and turmoil such as this, the practice of silent prayer with its mystical quietness is a great enrichment of public worship. But we need to remember that most of our people are unaccustomed to it, and that it would be disastrous to introduce all at once long intervals of silence to a people unfamiliar with its use. We need to train them to it gradually. It is said that one of the chief reasons for the modern revival of sacramental worship is the opportunity it gives for silent meditation and personal intercession in an atmosphere of corporate prayer.

Says Thomas à Kempis : " Blessed is that soul which heareth the Lord speaking within her. Blessed are the ears which catch the throbbings of the Divine whisper."

When in silence we listen with our souls for the whisperings of Life and Truth, we hear tidings from the inner world at the heart and centre of which is God. " There is some subtle telepathy that comes into play in the living silence of a congregation, which makes every earnest seeker more quick to feel the Divine Presence." At every service there should be moments when neither music nor voice is heard, and the congregation can wait on God in perfect stillness and expectant silence. We believe in the Holy Spirit ; but in our public worship we rarely prepare a place, or provide an opportunity for the Spirit to speak to our spirit, except through the medium of human voices. God does speak through these : but there is an influence and a message only to be received in the stillness.

I plead for a deepened spirituality, for the return of awe, and for a profounder sense of the real presence of God, so that those who

worship with us may feel and say in their hearts : " God is in this place. This is none other than the house of God, and the gate of heaven." I do not plead for the pomp of Catholic worship, or the prevailing silence of the Quaker meeting. But, as Congregationalists, cannot we use our freedom to learn from both of these—to make our worship more beautiful and more congregational, and to give larger opportunities for silent communion with God—for that corporate silence in which God says much, while we listen much, and speak not at all ?

G. H. Russell.

II

Recent years have brought marked changes among Congregationalists in the matter of public worship. The word " preliminaries " has all but gone from our devotional vocabulary, and, what is perhaps more significant, the conception of worship that that unhappy word implied. It is not so very long ago that John Hunter, with his ordered forms, surpliced choir, and other accompaniments of ritual, presented something that was unique in Nonconformity. That is not so to-day. Liturgical services (in part) with their appropriate and artistic setting, are much more frequent, and ministers and congregations who find these methods helpful are no longer suspected of running into the bosom of Anglicanism.

While these changes have been at work in Nonconformity changes no less marked, but in the opposite direction, have been working in the Church of England. On one side the need has been felt for more ordered, and, as some think, more dignified forms of worship; on the other, for a greater elasticity and freedom than a strict and rigid adherence to the Book of Common Prayer allows. While, therefore, there are Congregational Churches that make liberal use of Anglican and other forms of prayer, it is no uncommon thing for clergymen of the more progressive type to give a definite place in the service, especially the evening service, to free prayer, either in some form of bidding prayer, or extempore. The fact is that many Nonconformists and Anglicans are agreed in this, that there is a place for both liturgical and free prayer in an act of public worship, each contributing something towards the enrichment and helpfulness of the service.

We were reminded in a recent address from the chair of the Congregational Union of England and Wales that liturgies, ornate services, and ritual of various kinds could never be a substitute for preaching in Nonconformity. It may be said, incidentally, that there are many to-day in the Church of England who are saying precisely the same thing with regard to their own communion. There is no substitute for preaching. In whatever communion one may choose to exercise his ministry, the greatest opportunity is the pulpit. Our success in rising to that opportunity may be far short of all we would wish; but to

any earnest man the pulpit can never be less than a challenge to the utmost and the best that is in him, both of mind and heart.

But, after admitting to the full all that may be claimed on behalf of the pulpit, there are some who feel that an act of worship means something more than listening to a sermon, even assuming that every person present does listen. To quote Dr. Percy Dearmer, "worship is the orientation of the whole self towards God." There are regions of the human heart that need capturing for God, but which are not reached by preaching alone. The appeal which preaching makes, if the greatest and most powerful, is not the only appeal. Men are moved by what they see, as well as by what they hear, and by what they feel, as well as by what they think. In his vision the Seer of Patmos saw that the Holy City had not one gate only, but twelve, and to the city of the soul there are more gates than one. There is the gate of beauty as well as the gate of truth. The commandment that calls us to love the Lord our God with all our mind, says also, "with all thy heart and with all thy soul", which must include the æsthetic with every other faculty. In the House dedicated to the worship of God, there is a place for art, decorative and symbolic, pictorial and musical. And when I say art, I mean art that is of the very best kind, art that is true in itself, that sets forth and proclaims truth, and is therefore essentially religious. The Puritan protest against art in the seventeenth century gathered strength in the main from this, that religious art as it was then practised was felt by them to be false, setting forth doctrines that they believed were untrue, and contrary to the teachings of the New Testament. There is another way of getting rid of an art that is mischievous and false than by banishing art altogether, and that is by putting a true one in its place. It is the combined appeal of beauty and truth united and made one, and acting upon the devout soul, that creates that subtle influence called "atmosphere." There is an atmosphere in which, to some at least, spiritual realities seem to be brought nearer, and made more accessible, and in which one becomes more sensitive to the Divine Presence. It awakens to adoration and wonder and worship; and the sermon too becomes more effective both in its delivery and in its reception.

I come now to speak of Congregational worship in some of its applications. For our purpose, two will suffice—congregational singing and congregational praying.

I.—What has been described as the "decay of congregational singing" is a fact greatly to be deplored; and especially is this so where, as is frequently the case, the hymns provide the one and only occasion where the people can take an audible and vigorous part in worship. Where there is an absence of congregational singing an essential element in an act of public worship is wanting. It means not only a lack of healthy vitality and fervour, and often of interest, in the service. It means also a lack of fellowship. People are not attracted

to church by a programme to which they are called only to listen. They are attracted by the glow of fellowship ; and the hymn is an act of fellowship on a spiritual plane. It is the expression of a faith and an aspiration, not of the individual only, but which all share. It is doing something together. It is a linking up in sight of the eternal world. It creates a corporate sense, and that on the basis of the highest spiritual sanctions.

Can this be recovered ? It may help us to answer the question if we can ascertain some of the reasons why people do not sing. For, be it remembered, this lost art of congregational singing is a feature of only comparatively recent years.

A superficial answer sometimes given is that the decay of congregational singing is due to sheer laziness and indifference on the part of the congregation. That is simply untrue. Sir Walford Davies has been assuring us that the overwhelming majority of people are really musical, though they may not always know it themselves. They may not be musical in the sense that they have been trained in the technique of music. But they do love a good sing, and will enter into it eagerly and heartily when given a fair chance. They enjoy it ; and, what is more, their whole nature responds to it. It does them good. There is no unwillingness on the people's side. They want to sing. We must, therefore, look elsewhere for reasons why they do not.

I suggest three.

(1) Many, and perhaps most of the tunes in our *Hymnary* are set in a key that is at least one full tone too high. The pitch suitable for a Cathedral quartette will not do for the ordinary person. I have known an organist, by the simple device of transposing into a lower key, to change the whole character of the singing. People do not, as a rule, sing in parts. Nor should they. They sing the melody ; and unison singing is becoming more and more generally recognised as preferable. A hymn is not a part-song, and it should not be treated as though it were. Besides, only trained people are able to sing in parts. It means, therefore, that the melody should rarely, if ever, rise higher than E flat.

(2) The second reason has to do with methods of expression. Whatever may be said in defence of the practice of singing first loudly, then softly, and even sometimes in the course of a single line passing abruptly from one extreme to the other, the effect upon congregational singing is simply disastrous. It destroys confidence, and, what is so essential in hymn-singing, fervour.

But the objection to this method of expression, if expression it can be called, is that it is unsound in principle. Expression is not a matter of loudness and softness at all, but what for the want of a better word may be termed " tone-colour." Imagine the margin of a *book* with such instructions for reading as *f*, *p*, *p.cres*, and then a drop to very *pp* ! And, if it be possible to imagine oneself reading aloud with due regard

to " expression " of that sort, one begins to realise how grotesque the whole performance becomes. And, what is more, it does not " express " the sentiment intended. Yet that is exactly what is happening in the case of hymns. They should be sung with expression, and can be ; but in the same way as one *reads* with expression, namely, " tone-colour." The method of *f's* and *p's* is a comparatively modern innovation, and it is significant that hymnals with any claim to distinction or influence published within the last twenty years have for the most part omitted expression marks. The *Congregational Hymnary* is an exception !

(3) A third reason to account for the decline in congregational singing—and perhaps the most important of the three—has to do with the tunes themselves. It was in the year 1861 that the publication of the *Hymns Ancient and Modern* set a new fashion in hymn tunes, and introduced a different spirit. The new fashion was slowly followed in Congregationalism and finally arrived twenty-six years later, when Dr. Barrett's *Hymnal* was published. One need not be an expert to know that here there is an entirely different atmosphere. The method of " expression " to which I have referred is introduced ; fine seventeenth and eighteenth century melodies are either manipulated so that their strong and virile character is weakened ; or else they are discarded to make room for the compositions of Dykes, Barnby and Stainer—fine musicians, but whose tunes, with certain notable exceptions, reflect and embody the weak sentiment, and, what some have described as the " mawkish sentimentality," of an age in art that has happily passed. Go further back to the Ravenscroft and Este and Day Psalters, with their magnificent yet simple melodies, and you find a " lift " that is altogether lacking in the mid-Victorian composers I have named. Then, further, there are in existence literally thousands of English and other Traditional and Folk-Song melodies, some of which have been admirably adapted for congregational singing in the *English Hymnal*, edited by Dr. Vaughan Williams. They have all the charm of a perfectly natural and child-like simplicity, while, like everything genuinely childlike, they are fresh, vigorous, healthy, and always young. Give the people the right tunes and they will sing them and enjoy them.

Much might be said of variety in form and tone and expression that may be introduced by the skilful use of the organ, as well as by modifications of harmony, and an occasional *faux bourdon*, thus sustaining interest as well as freshness and vigour. The truth is the artistic possibilities of the hymn tune, hardly known, are almost inexhaustible, and, what is more, they are simple enough to come within the range of everyone.

Nor must their religious value be forgotten. It was singing that popularised the Lollard movement in England. It has often been said that it was on the wings of Luther's hymns that the seeds of the Reformation were carried broadcast ; while the Evangelical Revival

reached the hearts of the multitudes by the hymns of Charles Wesley. I suggest that a practical step towards the revival of Church worship may be the recovery of hymn singing.

II. With regard to congregational praying there are considerable differences of opinion, due partly to old associations, mainly to temperament, and sometimes to religious principle. But whatever the cause, they are differences that strike deep, and should be recognised and respected.

Let it be stated frankly, and at the outset, that extempore prayer is of the essence of a Nonconformist service. It is the contribution of abiding value that Puritanism has made to Catholic worship. The extempore prayer gathers up the immediate aspirations and needs of a congregation in a way that is intimate and unique. It brings minister and people into a spiritual fellowship that is quite distinctive. At its best, the extempore is public prayer at its highest. Nothing can ever take its place.

But, while admitting all this, there are some who think that devotions and intercession of a more general kind and character are better and more suitably offered congregationally, *i.e.*, by all joining audibly in stated forms of prayer. How more suitably can we acknowledge the common mercies of life, shared alike by all our fellow-men, than in the words of the General Thanksgiving, said by all? Again, is it fit that one man should take it upon himself, or be expected to make confession of sin on behalf of a congregation? Is it not more consistent with the Protestant and anti-sacerdotal position for him to call upon "as many as are here present to accompany him to the throne of heavenly grace, saying after him"? Further, there are petitions which it is the duty of the Church to offer week by week for "all sorts and conditions of men," the nation and nations, the institutions of life, the Church, politics, industries, charities, and so forth, that may well be embodied in forms of prayer with simple responses given by the congregation. Then there are the various forms of bidding prayer that have sometimes been found stimulating and suggestive.

I am venturing to suggest the use of these forms, not merely for the sake of any artistic merit and effect, but for the sake of devotion itself. A pure devotion is a very difficult art, especially in public. Unless there is exceptional care in the choice of words a public prayer is apt to become a thin disguise of apologetic theology, or, when dealing with this world's affairs, to betray more than a suggestion of one's own political and other preferences. These things would not matter except for this—*they break the fellowship of prayer*.

It may appear that in the course of what has been said emphasis has been placed upon the external and ornamental side of worship, rather than upon the inward and spiritual. But is it necessary to separate the two? Religion and its artistic expression are distinct, but only as the soul is distinct from the body. They are closely

related, complementary, acting and re-acting upon each other. Certainly "Art for Art's sake" has no place in Christian worship. To attempt it is to open the way to formalism and unreality, and that may apply to the simplest ritual as well as to the more ornate. The aim of worship, as well as its satisfaction, is the awakening and refreshment of the soul, in company with other souls, conscious of the Divine Presence, and made one fellowship in the love of Him Who is God and Father of us all. "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth."

C. Bentley Jutson.

DEVELOPMENTS AND EXPERIMENTS.

This Section in our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organisation, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE TASK OF THE CONGREGATIONAL CHURCHES IN THE MISSION FIELD.[1]

As suggested by the experience of the years 1900-1925.

THIS task is in one sense the same as it ever was,—the task expressed for us in the constitution of the L.M.S., "to spread the knowledge of Christ among the heathen and other unenlightened nations . . . to spread the glorious Gospel of the blessed God to the heathen." To-day, as yesterday, men everywhere need Christ; to-day, as yesterday, Christ meets the need of men everywhere; and our task as Congregational Churches is to secure the most blessed satisfaction of that most urgent need as widely as possible.

But, though the task is in this sense always the same, the thoughts, feelings, and actions of men change from generation to generation, and these changes call for a corresponding change in the method and policies of those who would win the world for Christ. It is with these changes that the present article deals, not in forgetfulness of the greater importance of the abiding elements of the task.

I

The quarter of a century just ended has held events that have made a big difference to all life. It has seen the coming of the motor, the aeroplane, the cinema, and the wireless—with all the alterations they have involved in the habits and outlook of people all over the world. It has seen the discovery of the North and South Poles, and of almost all the uncharted sea and unmapped land between. It has seen here

[1] While the writer of this article is at the moment Chairman of the Board of Directors of the London Missionary Society, this article represents his own views, and must not be taken as of necessity expressing the official and considered judgments of the Society.

t home great social changes such as the introduction of a national ystem of insurance, and political changes such as the extension of the arliamentary franchise to women, and the formation of a Labour overnment. In our Commonwealth self-government has been xtended to United South Africa and to the Free State of Ireland, nd in the United States an interesting and important experiment as been tried in the establishment of prohibition. Overwhelming verything else there has been the War, which involved such stupendous aterial, cultural, moral and spiritual loss, in addition to the loss of o many lives. But the central, and in large measure the controlling, haracteristic of the period has been our increasing control of the aterial forces of the world—a rich harvest of a century's concentration pon scientific research. And the most arresting form of this increased ontrol has been in the development of communications. The period as seen a rapid acceleration of the commerce of life—of thought nd persons, as well as of goods. We send to the East to-day, not nly our factory-made goods, but the machinery that makes them nd the system under which they are made—as we are made painfully ware by the news that reaches us from India, China and Japan. " Self-determination," which we spoke of in relation to Poland and Czecho-Slovakia, has been taken as a slogan by Egypt, India and China. Students from all parts of the world are at the great Universities of Europe. More Moslems visit Paris each year than go to Mecca. Chinese, Japanese and Indians would be as ubiquitous almost as he Scots, if they were not prevented by immigration laws.

II

All these changes have had their effect on missionary work. For nstance, in South Africa, the introduction of the motor, in place of he ox-wagon has meant that our missionaries can cover four times he distance, so that they can either greatly extend the range of their ork or increase the frequency of their visits to it.

Political events have affected the work in many and most important ays. One thousand two hundred trained and consecrated missionaries ave been eating their hearts out in Germany through the *post*-war mbargo placed upon their return to their spheres, and this at a ime when, in the L.M.S., the strain on our inadequate staff in ndia has been increased by the necessary allocation of some of ur missionaries to superintend work established by the Germans. he whole Christian enterprise in China, which seemed—and is—so ull of promise, is at the moment undergoing a most searching test as he result of strained political relations. A happier result of political vents is seen in the consequences of the Revolution in Turkey to the hole Moslem world. The abolition of the Caliphate and the growth f nationalism have seriously assailed the old solidarity of Islam, and

there is an altogether new readiness to learn from the non-Moslem world—even about its religion.

Further, the "Near East" has come within the orbit of our vision. People who twenty years ago knew something of Bechuanas and Basutos knew nothing of Serbs or Czechs, but now we have learnt that an event in an unheard-of town in the Near East can affect missionary work all over the world, and so the "Middle Kingdoms" have taken their due place in our thoughts.

An immediate effect of economic forces on missionary work is illustrated by the fact that the difference in silver exchange has cost the L.M.S. in its work in India and China about £140,000 during the last six years.

Recent events have taught us also the interrelation and interdependence of the various interests of life. Twenty-five years ago there were often in our Churches isolated groups, one interested in temperance, another in social problems, another in Foreign Missions, and they seemed to think and to make others think that they stood for rival and unrelated interests. To-day we realise that temperance is an international problem; that Missions abroad are profoundly affected by industrial and social conditions here at home, and that these conditions are intimately bound up with the forces that determine the standard of life among backward peoples.

And we in Christendom have been influenced more than we realise by the thought and outlook of non-Christian races. The use of mascots and the vogue of jazz are trivial things, but they are signs of things going on beneath the surface that are not trivial. In the growth of the cults—Christian Science, Spiritualism, New Thought, Theosophy —we can see the increasing influence of oriental thought in our midst.

These are but a few illustrations of the many ways in which the changes of the last quarter of a century have affected Missionary work and those interested in it.

III

How have the Missionary Societies in general and the L.M.S. in particular related themselves to these changing conditions? Their reaction has expressed itself in the main along four lines of policy.

1. *Concentration.* We marvel at the way in which our fathers built up the British Empire, claiming continents in a fit of absence of mind. The pioneers of the modern Missionary enterprise started their work in a similar disregard of size and distance. It was natural and right for them so to do, and within a few years the L.M.S. had started Missions in every continent. But with the growth of Missionary interest here and on the Continent and in America, and with the increasing consciousness of the intensive work that needed to be done to build up a Christian community, it became necessary to limit our sphere and to concentrate.

This policy of concentration has found its latest expression in the transfer of Almora and Benares to other Societies in order that we may do our work more thoroughly in other parts of India.

2. *Co-operation.* The Edinburgh Missionary Conference of 1910 marked a new stage in the development of Missionary unity and comity—and incidentally it raised the whole status of Missionary enterprise in the eyes of the Church and of the world. There followed from the Conference the "Continuation Committee," and then the "International Missionary Council." All the great British Missionary Societies and many of the smaller ones—nearly fifty altogether—are now united in the "Conference of Missionary Societies in Great Britain and Ireland." Much work is now done unitedly under the auspices of the Conference that could not be done so effectively—or even at all—by the Societies acting separately. United work is undertaken in recruiting for missionaries, education of missionaries, provision of literature, the formation of a press bureau, and in approach to Governments.

More important, perhaps, even than the detailed work has been the reaction of this union on those engaged in it. There has been an increase of mutual understanding, an expansion of mind and heart to see and feel the problem of the non-Christian world as a whole, an increased eagerness and capacity to share in the methods and policies that have been blessed by God in the experience of the several Societies. In all this united work at the home base our own Society—as might be expected from its catholic basis—has taken a full share.

United work has also become common in the Mission Field. The reach of the L.M.S through its share in this work was brought home at a recent committee meeting when the Foreign Secretary for China reported on a visit paid to the U.S.A. In a short visit he had been present at meetings of the Trustees of the Peking United Medical College (dealing with an annual budget of over £24,000) of the Governors of the Shantung Christian University, of the Trustees of the Yenching (old name for Peking) University, of the Trustees of the Canton Christian College, and of representatives of American Missionary Societies dealing with united work in Shanghai and in Fokien.

3. *Devolution.* A marked feature of Missionary policy during the last quarter of a century has been the handing over to the Native Churches of work previously under the direct control of the Missionary Societies. Here again the liberal and progressive character of our Society has brought it well to the fore. In India most of the work is now under the care of Church Councils, in which ministers and lay representatives of the Indian Churches, forming a majority in the Councils, have their voices and votes equally with the missionaries. The early, generous, and bold expression of this policy on the part of the L.M.S. has had its justification in a vastly improved feeling between Indians and British connected with our Mission. And, serious and difficult as the present situation is in China owing to political

estrangement between the Chinese and ourselves, the position, so far as the stability and progress of the Chinese Churches is concerned, would have been immeasurably more so had not our Society for some time given increased responsibility and power to those Churches and their representatives.

4. *Education.* The period has seen an increased emphasis laid on education, not as a substitute for evangelism nor only as a preparation for it or supplement to it, but also as a method and means of accomplishing it. Some of our schools in China in particular have been remarkably successful in this direction. As more responsibility is handed over to the Native Churches the training of the leaders of those Churches naturally becomes a matter of increasing importance.

IV

What of the results of all these changes that have been going on in the world and of the reaction of the Missionary Societies to them.

The Christian community is much larger. According to the new World Missionary Atlas there are 8,500,000 people registered as members or adherents of the Christian Church to-day as against 3,500,000 a quarter of a century ago.

There is a much greater number of capable Christian leaders. Such men as Dr. Cheng and Mr. T. Z. Koo of China, Dr. Aggrey of Africa, Toyohiko Kagama of Japan, Bishop Azariah, K. T. Paul, and the Sadhu Sundar Singh of India, may be taken as typical of a new kind of leadership in which national characteristics are being crowned by Christ.

There is in most parts of the Field a much stronger Christian Church. That strength is shown in an increased Church consciousness, in increased powers of self-government, in the formation of united Churches transcending the denominational barriers represented by the Missionary Societies, and in an increased sense of responsibility for the evangelisation of their non-Christian neighbours and the non-Christian world. Some indication of the increase of the strength of the Churches may be seen in the fact that while a quarter of a century ago the Churches of the Mission Field contributed to the L.M.S. £26,000, being 17 per cent. of the whole income of the Society, last year they contributed £183,000, 48 per cent. of the whole income.

The influence of Christ and of the Christian Gospel beyond the Christian community has increased enormously. The names of two Indians who are not Christians—Rabindranath Tagore and Mahatma Gandhi—will suggest to all who know what they stand for how wide and deep has been the permeating influence of the Gospel.

When we see these things in the setting of the tremendous changes that have been wrought by the industrial and political and cultural influences of these years we realise how strikingly different is the task that now confronts us.

V

How shall we face it ? The four main lines of policy of the immediate past will almost certainly be continued—with some modifications. There will probably be more readiness among the Missionary Societies to *co-operate* with each other and to *devolve* more responsibility upon the Native Churches as these increase in numbers and strength. There may be, however, greater modification in regard to the other policies. As regards *education*, it is almost certain that in China and India, owing partly to the action of the Governments in making increased provision for elementary education, and in limiting the opportunities of fully Christian education where grants are given, and also owing to the increasing needs of the Church for trained leadership—the educational work of Missionary Societies will be restricted in the main to the Christian community and under such conditions as make it possible that the education shall be intensively Christian. The L.M.S. is at the present time making important adjustments of its educational work in India along these lines. On the other hand in the African territories under its control the British Government at present is encouraging Christian education in elementary schools. It may well be that Missionary Societies working in these districts will feel that they ought to seize this opportunity—which may quickly pass—and so give a new emphasis in their plans of campaign to this more general education.

In the matter of *concentration* the difficulty experienced in finding Societies able and willing to carry on adequately the work at Almora and Benares indicates that probably we shall not be able in the future to concentrate by limiting our area. As time passes there may be further devolution of work to the Native Churches, but in the meantime our task would seem to be to direct our energies to make as efficient as possible our present work in our present areas. This means an immediate and continuous increase of our staff. It is not generally realised, even among supporters of the L.M.S., that there are—and for some years have been—some twenty-five vacancies on our staff. The work of the twenty-five posts represented by these vacancies is divided up among the other missionaries. When it is remembered that the staff of 295 is still further depleted by the twenty or more who are on furlough and by others who are temporarily ill, and that this distribution of added work cannot be made equally over the whole staff, but will sometimes lead to an impossibly heavy burden on the staff in a particular station or district—it will be realised that concentration means in the first place filling the vacancies of the present staff. Thus, without the perpetual drain of overwork on physical and spiritual energy, and with freedom to devote time and energy to their distinctive tasks, our missionaries will be able to do those tasks more efficiently. The L.M.S. has committed itself to the filling of these

vacancies as one of the first planks of its foreign policy in the next five years.

But, without going beyond the bounds of our present areas—or even of our present stations—it looks as though in the new situation concentration will demand an increase of our staff in at any rate two directions.

Reference has been made to the new situation that has arisen within the Moslem world and to the new accessibility of Moslems to the Christian Gospel. There are millions of Moslems living in the areas which by Mission comity are assigned to the L.M.S. If we neglect them no other Missionary Society will attempt to deal with them. We dare not face the responsibility of leaving these people at this time of opportunity without any approach in the name of Christ. But this work is so distinctive that it requires men and women specially trained, and that involves additions to our staff.

Also, if our opportunity of religious work in the day schools is seriously limited in India and China, the Sunday Schools will become increasingly important. For the efficient development of our present work it may therefore be necessary soon to send a few men and women specially trained in Sunday School work.

The policy of the L.M.S. for these next few years involves the filling of the vacancies on the staff, and then, if possible, making increases for such special work as that indicated above. This policy may strike no very dramatic note, but it makes an unescapable demand upon all who consider thoughtfully and earnestly the needs of the particular parts of the Mission Field for which we are responsible.

VI

But this policy can only be carried through by an increasing provision of missionaries and money. Enquiry is now being made as to the number of candidates that will be required year by year. In the meantime only a very tentative estimate can be given. In the year 1924 there were seventeen candidates appointed as missionaries—five ministers, six doctors and teachers, and six women. If we may judge from that it is probable that to sustain the staff at its full strength in the future we shall require every year about twenty-four candidates—eight ministers, eight doctors and teachers, and eight women.

As to money. The annual income of the Society has fallen short of expenditure in these last years by £25,000 to £30,000. The Society needs therefore an increase from the Home Churches of £25,000 (or approximately 20 per cent.) to maintain the work with its present depleted staff, and it is seeking to raise its income to this level during the present financial year. If the vacancies are filled and the Society is fully staffed that will involve an expenditure of another £20,000. It is hoped by a gradual increase of income of £10,000 each year to

make that possible by 1928. At that time it will be necessary to support out of the general funds such of the Arthington work as is not self-supporting, and if the work among the Moslems and in the Sunday Schools is to be undertaken these things together will cost approximately another £20,000. This it is hoped to reach by a further increase of income by £10,000 a year till in 1930 the income from the Home Churches is £200,000, with which the Society should be able to meet the expenditure involved in the adequate fulfilment of its responsibilities. There has been naturally a great reluctance on the part of the Board to ask our Churches who have recently given so largely—and in some cases to the point of strain—to the Forward Movement to make an immediate and continuous increase in their gifts to the L.M.S. But with the knowledge it had of the situation in the Mission Field it was impossible for the Board to contemplate limiting its work or continuing to maintain its present work with its depleted staff. Moreover *delay* in the appeal to the Churches *would have meant*, even at the present scale of expenditure and with the largely depleted staff, *the building of a deficiency* which the Board was sure would be the very worst preamble to the appeal that would subsequently have to be made.

VII

To carry out this programme in the Foreign Field and to secure the missionaries and money necessary to realise it the L.M.S. is inaugurating a five years " Campaign for Christ and the Kingdom." It seeks in these years to carry over to the Churches the vision of the world's need and of our opportunities and responsibilities that compelled the Board to frame this programme. The keynotes will be education and prayer. An endeavour will be made to make more effective all the normal missionary organisations in the churches and beyond these to get into touch with all sections of the Church life—with all organisations and officials, and with the rank and file—to get them to see as an essential part of their loyalty to Christ their loyalty to His love for all men and their obedience to the call He is making in the new world situation.

Fear has been expressed that there may be a wail about deficits, and a threat about withdrawals, and the Editor of this journal has given the weight of his authority in support of this line of criticism of the L.M.S. It may be that individuals—missionaries and others—who have spoken on behalf of the Society have been led in their anxiety to adopt a depressing tone. But readers of the statements in which the Society has made its authoritative approach to the Christian public (in its *Reports*, in *The Chronicle*, and in the advertisements in *The British Weekly* and the *Christian World*) will realise that this criticism fails to do justice to the informing, inspiring, constructive and challenging character of these statements. Those who know the weight of the

burden borne by those responsible during these years when deficiencies have been accumulating and the Churches have been forming the habit of giving on a level quite inadequate to maintain the work ; those who know how loyal the L.M.S. and its leaders have been to the undertaking to demand no special efforts from the Churches during the Forward Movement, even when at times it seemed doubtful whether the welcome relief from the Forward Movement would be forthcoming ; these are inclined to feel that all unintentionally a wrong has been done in the accusation of this readiness to wail, even when—as in the case of the Editor himself—it has been made by those who are devoted to the Society.

One thing is essential if the work of the Society is to be sustained adequately and developed along the lines indicated. Somehow or other we must create in our churches a consciousness that this missionary work in non-Christian lands is not an outside or extraordinary or superfluous thing, but the necessary expression of something normal and central in the life of the Church. We believe this intensely, and we believe that it is implicit in the faith of our fellow-members, but it is not yet explicit or generally accepted.

One real obstacle is undoubtedly referred to in the Editorial in the last issue of THE QUARTERLY—the fact that the L.M.S. is not an integral part of the denominational organisation. How can we convince our people that missionary work is an integral part of our Church life when it is carried on by a Society outside the official organisation of our united Church work ? This is a very real difficulty, and it is natural that some should look to the logical solution of making the L.M.S. an organisation of the Congregational Union of England and Wales, controlled by its Assembly, and feel that this is the goal to be aimed at and ultimately reached—even if by gradual stages.

But though there is so much to be said for it at first sight on grounds of logic and constitutional simplicity there are facts which weigh against this solution—facts which will have increasing weight according to the measure of actual experience of the genius of the Society and of the practical problems of its administration.

1. The Congregational Churches in Wales, Scotland and Ireland are vitally interested in the Society and have taken an active part in its administration there. More important—historically, is the fact the Society is non-denominational, and this in no archaic sense. The " fundamental principle " of the Society—that it does not exist to extend any form of Church government—is as " fundamental " to its life and outlook to-day as ever. The L.M.S. does exist to extend the Gospel, and to found Churches—but not necessarily Congregational Churches. In this it is distinguished from denominational Societies, which do definitely extend their denominational organisations into the Mission Field.

2. Largely owing to this catholicity of outlook the L.M.S. has always had on its staff a considerable number of missionaries who neither came from Congregational Churches, nor have subsequently felt any obligation to join them. Of our present staff of 290 missionaries, forty-two (approximately 14 per cent.) belong to other Churches (Church of England, Presbyterian, Methodist, Baptist, Friends, French Protestant). This is a much larger proportion of other denominations than will be found in any of the denominational societies.[1] It would be a very serious loss to limit the range of our appeal, not only because of the value of the individual missionaries gained (and they include some of our very best) but because of the loss of catholicity in the spirit of our staff in the District Councils on the Field and in the Society as a whole.

3. The outstanding leadership of the L.M.S. in all great movements towards unity and co-operation in the Mission Field, as well as at the Home Base, is largely due to its catholicity in organisation.

4. The Society has always received a portion of its income from people who are not Congregationalists, and in Scotland and Ireland particularly some of the largest gifts have come from people outside Congregationalism who would not have given had the Society been denominational. In Glasgow, for instance, the present President of the Auxiliary is a Presbyterian; probably one fifth of our support in this Auxiliary comes from those who are not Congregationalists. In Ireland, Presbyterian support of our Society has increased during recent years. The proportion of these gifts to the total income of the Society may not be large, but the amount is not to be despised, and the interest maintained by this wider range of giving finds its expression in the offer of consecrated lives as well as of money. It is possible, too, that as a result of impending ecclesiastical developments in Scotland, there may be an increase in the number of those who look to the L.M.S. as their Missionary agency.

It seems, therefore, that the absorption of the L.M.S. in the Congregational Union of England and Wales is neither practical politics nor even a goal to be aimed at. But a great deal can be done and must be done not only to increase the intimacy of the contact of the L.M.S. with our Congregational Churches, but also to increase the mutual knowledge and goodwill of those who represent the Churches on the

[1] The figures officially supplied are as follows:

B.M.S.	No. of missionaries (including wives) 500.	Non-Baptists, 2.
C.M.S.	,, ,, ,, ,, 1240.	Non-Episcopalian, 5.
E.P.M.S.	,, ,, 88.	Non-Presbyterian, 1.

County Unions and the Council and those who represent the Churches on the L.M.S. Auxiliaries and Board.

1. The links at present existing should be made effective. For instance all the County Unions are directly represented on the Board. By report at the County Union Meetings (General or Executive) of what is done at the Board and by carrying the criticism or approval of the County Unions to the Board much might be done to increase the closeness of the relation between the denomination and the L.M.S.

2. There will be a great increase in the common family feeling if the negotiations between the Union and the Society result in the establishment of a home under the same roof.

3. The action of the American Board of Missions in obtaining formal adoption as the official Missionary agency of the American Congregational Churches and the formation of the Missionary Council of the National Assembly of the Church of England show that this problem has troubled others also. In neither of the cases quoted is the analogy with our own position in any way complete, but something is to be learned from these developments for ourselves, and in the near future steps should be taken by those who know the inner life of the Union and of the Society to study these developments with a view to finding some constitutional readjustments that will more adequately express the measure of our common mind and the acceptance of our mutual responsibilities in regard to foreign missionary work.

These questions of administration, important as they are, must not divert us from the main issue, as they so easily may. That issue is set in a new world full of tremendous needs and of glorious possibilities.

W. Morton Barwell.

OUR MINISTRY.

No one can read Dr. Barbour's book on Dr. Alexander Whyte or Mr. Porritt's delightful study of Dr. Jowett without realising that the ministry is a serious business at which the choicest spirits have toiled with all their might, and that upon its continued health and vigour the life of our Churches depends. For good or evil, the heart of a Congregational Church is its minister, and its life will go well or ill according as he is equal or unequal to his task.

This means that of necessity—without any undue forcing of himself or his office—the minister is, when things are as they should be, the most

considerable influence in his church, and also that he is carrying a burden which the average layman seldom fully understands. He must be a preacher able to capture the imagination, satisfy the intelligence, arouse the emotion, and enlist the will of people thoroughly in touch with life and correspondingly impatient of padding, posing, or platitudes. In other words he is called upon to be a daily student and to have something of the temperament of the artist. Other demands made upon him, however, call for an entirely different, if not irreconcilable, personality. The administration of his church challenges his business faculties—not the less because some of our most excellent proprietors and managers of commercial concerns seem at times to lose acumen and enterprise when they get upon church premises, and the situation which finds them brave and energetic in the warehouse discovers them timid and apathetic in the church committee. Whether we like to admit it or not, the minister has more often than not to be the business manager—or at any rate the leader in the business management—of his church, and there is surely no parallel to the most inconsistent ego which this expectation presupposes, when allied to the requirement that he shall at the same time preach sermons that will interest and edify. The dabbler in finance, the chairman of all sorts of committees, the organiser of campaigns, and the whipper-up of stragglers of the week-day does not turn with ease into a person who can every Sunday be caught up into the third heaven himself—let alone arrange for the bi-weekly translation thither of his hearers.

Let us now add to this double burden the consideration of those other demands which the minister's calling makes upon him. Death, bereavement, the agony and the problem of life, are perpetually asking that he shall answer their questions, comfort their sorrows, and explore their difficulties. Whoever else may have flagging spiritual energies, confess to hidden sources of despondency, feel the need for the touch of a hand on his own, or permit himself moods in which certain religious exercises are almost insincere—the minister must not. The physician of souls must never himself be sick. More than that, he must apply himself to, and pour himself into, individuals as perhaps no other man is ever called upon to do. Not only their needs but their pettinesses must be tenderly and wholeheartedly bound up with oil and wine. Yet, after all, it is impossible to read the Gospels without being amazed at the time and trouble Jesus lavished on individuals, and perhaps there is encouragement in that fact more than in any other for the minister who sometimes gets a little tired of having to bear with the idiosyncracies of people who are certain they have none. Nor is it possible to forget that there are sacred hours in which a soul unfolds itself to him, and he realises that—as the late Dr. Simon more than once said must be, if his ministry did its work—his study or vestry has become a confessional. We may be afraid of that word, and banish it, with so many others, for keeping bad company, but we must not be afraid of the thing. If

we are not ministers to minds diseased we miss the supreme justification and privilege of our calling.

Such a work—perhaps the most complex and many-sided, not to say arduous, of all occupations—demands that there should be an adequate conception of the ministry in our Churches, and among ministers themselves. Such a statement immediately provokes the suggestion of sacerdotalism, which is answered at once by citing the United Free Church of Scotland. No denomination could be further removed from priestcraft, yet none has a higher view of the Christian ministry. We have not a few voices ready to tell us what a Congregational minister is *not*, but few prepared to enlighten us as to what he is, and amongst those who make the attempt it is difficult to find much undertone of agreement. If such a definition is to be accepted as once came from an ex-Chairman of the Union—" merely a member of the church set apart for special duty "—then not some but all of our colleges appear to be unnecessary. We profess to believe in the priesthood of all believers, but it is usually as something that levels down the ministry rather than something that levels up the laity. If the New Testament is any guide, it reminds us that those old-fashioned people who still believe in the direct and peculiar call of God which " separates " a man for the ministry of the Word, have at any rate its approbation. It further shows us the apostles—as in the ordination of deacons—acting as the representatives of the believers. To attach no higher significance to such an office than to that of any other member of the Church seems as logical as to maintain that the President of the United States holds no more onerous and important post than any postman in South Carolina, who is himself a citizen of the country and eligible for the Presidential Chair.

Nor is it possible to argue in these days of education that the ministry has no sides which are highly technical. Unction is not going to answer some of the questions which religion is asked to-day, and there seems as much reason for allowing an untrained doctor to experiment on bodies as for permitting a technically uneducated minister to deal intellectually with minds and souls. Exceptional gifts of bone-setting are not considered an adequate equipment for the full practice of surgery. The negative and sometimes even destructive attitude to the status of the ministry may have something to do with the lack of the right kind of candidate for it. A vocation which has been " talked down " is not likely to appeal to boys of spirit and personality as a great challenging ambition to which to devote their powers. Nor is such an outlook consistent with our own traditions. The critical hours of history, in which Independency played such mighty *rôles*, found it led by a ministry which respected itself and commanded the respect of those it led. We must conceive and demand proper ideas of the ministerial office, not from any reason of sacerdotalism or snobbery, but because, without them, the minister cannot properly

do his work, and the sooner Congregationalism awakens to its slackness in this direction, the sooner will it manifest a more robust and cohesive life.

There follows, of course, upon a right conception of the ministry, an adequate outlook on its training. There is no need to argue the point that there are aspects of it which training can neither impart nor improve. There is a fitness which nothing can supply unless it be already there. On the other hand such fitness is no substitute for instruction, as is surely evidenced on the other side of the Atlantic, where the leaders of Fundamentalism are not the least pious, if they are the most ill-informed, of their order. We must insist upon an instructed ministry which will set at the head of every congregation not only a good man with something to say, but a man who knows how to say it, and, still more, how to relate it to the story of human progress and to the thought and life of his own generation.

This educated ministry is the concern of the whole denomination and should therefore be under the control of the denomination. The recent report of the College Commission[1] reveals that our present position is suspiciously like that of a dog wagged by its tail. It is considered desirable in the interests of Congregationalism as a whole to reduce our ten or eleven colleges to something approaching the number found necessary—and enough—for the other great Free Churches. It is found impossible to take action, owing to the difficulties raised by local sentiment and *amour propre*. The broad staring fact is that, if the United Free Church of Scotland, to cite it again, can produce one of the finest ministries in the world with three colleges, we do not need our present number—but the lions in the way are numerous and active. It is perhaps too much to hope of human nature that the members or constituents of any particular college will feel that that one ought to be sacrificed. It is only possible for the denomination, surveying the whole field, to decide which are essential to the proper training of its ministry, which is presumably the justification for the existence of a college. With the best will in the world, it seems hard to imagine any other. The fact that a college stimulates, if it does, the flagging Congregationalism of a given area, is a great reflection on that area, but no argument for a college. The fact that professors lecture in the district does not appear to point to the necessity for a college there. The present system of more or less free-lance institutions is not one which adds either to our dignity or to our efficiency, and it is at any rate something that the College Commission goes as far as it does in its report. It is to be hoped that we shall go yet further and require not only the paramount consideration of denominational needs, but also the general acceptance of denominational control.

Of course it is not desired that the product of these reformed and reduced colleges should develop into a stereotyped thing. One of the

[1] Of the Congregational Union of England and Wales.

real distinctions of our ministry is its variety. On the other hand there is an area within which uniformity of curriculum might well be demanded. The study of the Bible, of Church History (and especially, one might suggest, *our own* Church History), and perhaps, above all, competent instruction, so far as instruction is possible, in the art of preaching, occur at once as indispensable. One of the charges brought against our present system is that it does not tend to produce preachers ; one might add that, in many cases, it does not even produce men who can address an audience in an interesting manner, or who know the elements of how to do so. It is of very little use to send a man forth with the latest speculative theology if he has not been taught either how to produce and use his voice or how to master his audience.

Nor, with the reformed colleges, should there be left any back-stairs entrance into our ministry. The existence of examinations by which a man is admitted on another footing not only gives us a two-standard ministry, but also creates an invidious and unnecessary distinction. We are sometimes triumphantly told that more than one College is at present training List B. men. What ought to happen is that nobody else trains them, and that—just as London University gives its degrees to extra-mural students, who perhaps live a day's journey off, but submit themselves for its examinations—so our colleges should be the one avenue by which men enter our pulpits. They too could have their examinations for extra-mural men, who were prepared for them wherever they might reside. The ministry is not exalted by making the way into it too easy : quality has been highest and candidates most plentiful when men had to fight their way in—as Whyte did.

There are many other important aspects of our work with which it would be possible to deal, did space permit. The conduct of public worship is one of our special spheres and we ought to give a lead to our Churches to make that worship as worthy as possible of its purpose. Simplicity may, and sometimes has, become a mere superstition, without an ounce of principle behind it, and there is little doubt that its shibboleths constitute one of our perils. It is a matter for gratification that in Oxford we have the stateliness of Mansfield College Chapel—of which the Congregationalist undergraduate needeth not to be ashamed—and it is to be hoped that in Cambridge we shall some day not leave our young men to feel too keenly the contrast of their own services with the atmosphere of King's or Trinity College Chapels. Nor, when they return, must they be expected to feel that "any old way" of having a service will do—they know better.

We are faced too with the need for leadership on the issues raised by reunion. There are those of us who do not feel the difficulties of some of our brethren about episcopal ordination. We cannot but feel that to shy at it so finally is to pay it too great a compliment, and that, if to accept it—while remaining in our own ministries and believing that they have already valid sanction—is to secure wider usefulness,

it is not worth a battle. An additional regiment requires an additional uniform, and if we wish to march occasionally with the Guards we must not insist that the only possible uniform for a British soldier is that of the Highlanders. Yet it is surely wise to begin this business of reunion by building a bridge rather than by trying to drain an ocean. If we hope to bring the severed religious forces of our land into some form of unity (though never, let us hope, into uniformity), it can only be by commencing with that fellowship which is possible and by which understanding can be deepened and made secure. That Dr. Jowett preached in Durham and Dr. Jones in Canterbury Cathedral is a matter for gratification, for it suggests that enlightenment is coming where it is badly needed. It is not a reason for the sort of hysterical jubilation it has sometimes provoked, which imagines that thereby the battle of our fathers is won and that some sanction, hitherto lacking, has been given to leaders of our ministry. Above all, ought we not to make it clear that there are certain definite things we will not do, of which the first is to enter any Church established by law, and the second to submit ourselves to any form of creed or religious formula, of which our excellent predecessors " disallowed the utility, whether as bonds of union or standards to which assent should be required " ? If everybody is stating their minimum, we might as well mention ours, and it is surely something like that.

In conclusion, it is rather a melancholy business to survey the condition of Congregationalism in our Dominions. In Canada, it is said that forty years ago it disputed the position with Presbyterianism. There is no dispute now. With rare exceptions, Canadian Congregationalism is a thing of the side-street, and Church Union will probably complete its obliteration. Those who have listened to the Rev. Walter Friend will have realised that it has not—to put it mildly—captured either Australia or South Africa. The lands of the veldt, the prairie, and the bush have not leapt to a form of religious expression which is as wide and free as themselves. This constitutes one of the enigmas that seem beyond solution, especially with the vigorous leadership at present enjoyed by our Colonial Missionary Society. If, however, our faith and order seem to languish in our dependencies, the urge and burden of Congregationalism at home becomes the more binding upon us. That our Church be strong, cohesive, self-conscious, preserving not the letter but the spirit of ancestors who never feared to break with yesterday in the interests of to-morrow, must be our care. Leadership lies with our ministry. If we are worthy vast territories will know us ; if our hands hang down the battle will not be ours. We cannot afford to be either vague in our thinking or slack in our allegiance. Those to whom falls the lot of being peripatetic preachers know the truth. With here and there a glad note of revival or a cheery message of strength maintained, there comes from all over the land the tale of churches that once were great and are now living on that bankrupt grandeur,

districts which were once strongholds of Independency which are now largely desert, areas associated with a great name where nothing but the name survives. Yet the spirit of prophecy is not dead, nor the arm of the Lord shortened since those names were borne by living men. Not even the Old Testament holds anything more sublime than Zechariah talking to his dejected countrymen over the heaps of rubbish which had been Jerusalem, and saying "Many people and strong nations shall come hither to seek the Lord." It was a sublime audacity which believed that mounds of dust could become the spiritual metropolis of mankind. Audacity is but the other side of faith. The man who believes dares: the man who does not dare does not believe. It is in such an atmosphere and under such leadership that people cry "Let us arise and build," and, however much we may be conscious of the rubbish as well as the glory, it is for us to go out and create that atmosphere—"that the ministry be not blamed."

G. Stanley Russell.

MINISTERIAL SUPERANNUATION.[1]

(Notes of a Paper read to Various Congregational Societies.)

The Albert Hall meeting was the beginning of the Forward Movement. Other Churches have faced the problem of the ministry of the future; Congregationalism is doing so and is now giving consideration to the problem of "the worn-out minister."

It is an axiom of Liberalism that "Labour ultimately is entitled to the full value put upon its produce by the community, subject to certain deductions for the repayment of capital, and that an adequate Old Age Pension should be a statutory right of the workers." Only Liberals who do not live up to their principles can destroy Liberalism. The age is demanding justice for its workers. The Labour Party will not listen to a Church that fails to protect its ministers against dire poverty in old age. It protests that it is an economic crime to treat the aged minister as we have done. Congregationalists are the worst

[1] Resolution of the Council of the Congregational Union of England and Wales, passed May 12th, 1925.

That the Superannuation Committee be instructed to set up an *ad hoc* Committee to prepare for future consideration a Scheme or Schemes for compulsory Insurance of all "A" and "B" list Ministers on a contributory basis with the object of providing a maximum annuity of £100 at the age of 65 and continuation thereof to the wife if she survives him, with an annuity of £66 13s. 4d. to widows in the event of the death of the husband at an earlier age—

To report upon :—

(*a*) The practicability of merging existing Denominational Superannuation and Provident Funds.

(*b*) The age at which existing Ministers should join, e.g. under 35 years of age, under 40 years of age, or under 45 years of age.

(*c*) The estimated cost under each Scheme.

The Committee to be empowered to employ experts.

evidence against Democracy when it stands at the bar of public opinion. Every Government servant has a guaranteed pension. Teachers—the minister's nearest neighbours—are handsomely treated. Every decent business house has its Pensions' Scheme.

We rejoice that the Forward Movement will add £170,000 to the old Pastors' Retirement Fund, and that our aged ministers have now the prospect of £60 a year. That is not enough. In view of the price of food and the shortage of houses, it might be termed scandalously insufficient. Moreover, this £60 is a charity.

We must get beyond this. We must have a larger scheme, and to this end there ought to be a further amalgamation of funds. Various denominational Provident Societies provide for their members about £40 a year on retirement. At a meeting of Secretaries and Treasurers of these Societies in May, 1923, not a single insuperable difficulty in the way of amalgamation emerged. If the Congregational Union were to prepare an equitable scheme there was a consensus of opinion that Societies would welcome it. It appeared thus: If the Union brought in *all ministers*, and not merely those on the poverty line, and guaranteed, SAY, £100 A YEAR OR MORE, no man, a member of an existing Provident Society, would object to relinquishing his right to £40 a year for the sake of the general good and a much more substantial pension.

These Provident Societies have at least £150,000 capital. Then, there are monies lying in other funds that cannot now be applied to their original purpose. Some of these funds are not mentioned in the current Congregational Year Book. There are also inter-denominational funds, from the benefits of which Congregationalists derive less and less every year.

The point I have reached is that there is now, say, £340,000 in the Forward Movement-cum-Pastors' Retiring Fund. There is, say, £150,000 in Provident Funds. There is good money in some small Trusts now not able to carry out the letter of their trust. These all, with the consent of the Charity Commissioners, might be consolidated by Act of Parliament, and form the basis of a Central Superannuation Fund that shall be equitable, contributory and compulsory.

Only a few of the older men will boggle at the word compulsory. The men under thirty-five are under compulsion now. The benefits of the Superannuation Fund of the Forward Movement " are dependent on ministers making provision for their own retirement. The Union intimates that the minimum amount of such provision has been fixed at £30 a year at sixty-five."

Self-help must go a step further. Neither the State nor the Church ought to be expected to do everything for the individual. My suggestion is that every man in Lists A and B, and, if possible, C, be required to pay three per cent. of his ministerial income into a Central Fund, and that each church be required to pay a percentage, to be arrived at after proper actuarial investigation, sufficient to make the

superannuation adequate. The income from 3,000 Congregational ministers—taking the average stipend at £250—would be, at three per cent., £22,500 a year. Add to that, say, £22,000 from the consolidated funds, and they give an income of £44,500 a year. With this we could go into the market and discover what the great Assurance Offices can do for us, and in the light of the Companies' quotations fix the quota to be paid by the churches so as to bring up the amount to such a sum as will do more than keep body and soul together. Criticising sympathetically Mr. T. T. Broad's "All In" National Insurance Scheme, Mr. C. A. Moss of Sheffield, said in *The Spectator* (January 3rd, 1925), that £78 a year was not enough to enable two people to live in proper comfort in their declining years. But £78 is £18 a year more than the Forward Movement Fund can give a minister and his wife, and *Galatians* 6^2 still stands.

Parsimonious people may squeal at the suggestion that each church must contribute to superannuation. But we have comparatively few parsimonious people. All our people, however, need to be reminded that anything the Churches do is only part payment by the present-day Church and congregation of their debt to the past, and it will never amount to more than a trifle compared with the rent they would have to pay for a hall, had generous people in the past not built the majority of our churches. The well-to-do among us should not be beholden to charity for the provision of the churches in which they worship. Our churches pay no rates or taxes. Ministers have no right to expect a free pension. The Protestant Churches are all setting their houses in order. American Churches have raised seventy million dollars for superannuation. The Methodist and Presbyterian Churches have fine schemes in operation. The Church of England is working hard at a scheme. The dis-established Church of Ireland has a scheme that is the envy of everyone, by which a clergyman after forty years' service is normally entitled to a pension of £300 a year.

I am convinced a compulsory plan for Congregationalism on lines found sound by other churches is necessary and possible.

WILLIAM ROBINSON.

THE UNITED CHURCH OF CANADA.

WEDNESDAY, June 10th, 1925, is a memorable day for Canada and unprecedented in the annals of Church history. The day began auspiciously with such a ringing of bells that it was evident the belfries of Toronto were Unionist, and apparently it had not occurred to the dissident section of Presbyterians to toll any bell that was at their command. But that would undoubtedly have expressed their mood, as they met in grim conclave in a gloomy building and listened to

speakers urging the utmost consecration to their forlorn hope. There is undoubtedly an element of downright sincerity in this resurgent Kirk—a sincerity that is in many minds enlightened by a clear foresight of the spiritual risks that are involved. We can understand those who dread uniformity even more than they desire unity, and who fear that the sense of quality may be lost in the sensation of quantity. Many are convinced that the present denominations are not too many to cover the varying intellectual and temperamental standpoints of Canadian Churchmanship.

It is undoubtedly a weighty argument, but it is biased by certain prejudices and possessions which check its promise of a large Christian future. As it is, the mother Churches of Scotland and Ireland sent of their best to bid God speed to the United Church of Canada.

In answer to the pealing of the Toronto bells those whose hearts were set on this cause hastened in their thousands to a vast hall, where over 7,000 people were admitted on a sparse apportionment of tickets, and perhaps as many more were shut out. The platform and a space in front were at first significantly empty, reserved for the processional entry of the 400 councillors. There had been talk of denominational processions, but the idea was abandoned because of the instinctive knowledge that we have no genius for that kind of thing. Neither were academic robes in evidence ; only the three leaders who divided the Moderatorship that day—Dr. Chown (Methodist), Dr. Pidgeon (Presbyterian) and Dr. Warriner (Congregational) wore the sober Genevan gown.

But there was no lack of order and dignity in this vast Church Meeting—a fact that was clear to all when the elements were distributed at noon to the entire assembly without either haste or waste of time. The arrangement and wording of the Order of Service, in which Dr. R. E. Welsh is said to have had the lion's share, proved to be a masterpiece. The congregational singing and responses were most inspiring, and it was a fine choir that, by way of contrast, gave Stanford's Te Deum, whose words and tones of solemn triumph seemed mated to the hour.

The supreme moment occurred when, prior to signing the deed of Union on behalf of their respective denominations, the three conveners recited in turn the peculiar contribution made by each Church to the now common heritage. It was this thought that gave wealth of content to the occasion—that and the confidence of a new equipment of freedom and enthusiasm for the service of this wonderful land of Canada.

II.

Now that I have stayed a while in Montreal, beside the shady lawns of McGill University, I can see things in better perspective. Montreal is to Toronto what Glasgow is to Edinburgh (without the mists) ; only

Montreal is two-thirds French while Toronto is pure British. There are reasons why Canada has been able to make a deed of Church union that to Churches in other lands is still only a dream. For one thing the British Churches in Montreal must be drawn nearer one another by the pressure of Roman Catholicism, the magnitude of which was never more apparent than yesterday at the festival of St. Jean Baptiste, when the pavements were packed for miles to watch a procession in charge of the priests. (It is Toronto that furnishes the largest proportion of non-concurrents.) But besides the feeling of tension with Catholicism is the challenge of Canada with its new lands and unexplored possibilities, for which Montreal is chief manager and banker. The soil of history is so shallow in this country that Canada means to thrive through its fresh leaves rather than its roots.

I have been visiting churches of every order among the many that dignify the city. Admirable in architecture and equipment as they are, they need a preacher, and more than a preacher—to keep them full after May. I was struck by the liturgical character of the services in the now united Churches. Whether Presbyterian, Methodist, or Congregational, they have their surpliced lady choristers, suffrages and catholic prayers—the utmost pains being given to the nicety, decency and comfort of things. On the other hand, in the Anglican church I visited I was still more surprised to find a service that had hardly anything in common with the Book of Common Prayer. The Psalms were not sung, nor even the Lord's prayer recited, but various apposite collects and the two Christian commandments.

These things being so it is clear that the popular distinction between liturgical and free, which still means so much to worshippers in older lands, has lost most of its validity for Canada, and a continuance of separation on these lines savours of unreality.

A great work of reconstruction and co-ordination remains to be done in regard to finance, buildings, education, ministerial settlement and missionary enterprise, and this in the face of contesting claims.

So far all has been accomplished with celerity and quietness, the presence of the Divine Spirit being felt in the general readiness for mutual consideration and concession. The Moderatorship for the first year would undoubtedly have fallen to Dr. Chown, the Methodist, by virtue of his seniority and status, and his majestic figure would have graced the chair. His generous renunciation of this office in favour of Dr. Pidgeon on the ground of age—and especially the need just now of a Presbyterian lead—provided a truly Christian keynote for all other proceedings.

It is satisfying to us to know that the Congregational Churches by reason of the quality of their personnel have counted in the shaping of this United Church out of all proportion to their numbers. One of the chief names to be remembered of the preparatory years is that of Dr. Hugh Pedley, of Winnipeg and Montreal, with his high courage

and sweet reasonableness. On the constitutional side the counsel and unsparing labour of Dr. W. T. Gunn have been of professional value, though not blessed with professional fees—(one lawyer is asking for gold $15,000 !) On the doctrinal side the stand for freedom by Dr. W. H. Warriner and Dr. D. L. Ritchie has been strenuous and successful. It is pleasant to read the following acknowledgment in the first publication of the *New Outlook*—the joint organ of the United Church—in its first article on " The Story of the Church Union Movement " by Dr. Ernest Thomas. " The United Church possesses freedom for the Spirit as against the bondage of the letter and the rule of the dead hand. Methodist and Presbyterian may well heed the fact that, thanks to our Congregational friends, we have no unalterable written creed to which the State will subject every living voice. . . . thanks to the Congregational stand for the freedom of the living Church to hear and repeat what the Spirit saith unto the Churches."

A. N. Rowland.

FOREIGN IMPRESSIONS.

The Conference on Life and Work at Stockholm, August 19th to 29th, 1925.

This Conference was so unique in its composition, so elevated in its tone, and so challenging in its appeal, that we shall devote the whole of our space to a consideration of its significance and a statement of its results. Among many messages and letters of greeting was a remarkable one received from Adolf Von Harnack, the venerable and distinguished theologian, whom all the world honours. Referring to the Conference he said ; " God wills it ; the Christian conscience desires it ; the need of the time demands it." No words could better express what was in the minds and hearts of all those whose privilege it was to be present. Critics and sceptics will be tempted to smile at what they will probably describe as the meagreness of the results. But the fact that such a Conference could be held at all is itself a result so outstanding and so memorable that we may justly describe it as an event of historical importance.

The Churches of Sweden.

It will not be out of place to devote a few words to the Churches and the religious life of the country that so graciously and generously received us. The Established Church, which is the historic continuation of the medieval Church, is Lutheran in its creed and episcopal in its government. It is divided into twelve dioceses, one of which—Upsala—is an Archbishopric. The clergy are trained at the theological faculties of the Universities of Upsala and Lund, and are elected by the parishes on very democratic principles. The bishops are elected by the clergy and the Chapter of each diocese. These present three names to the King, who appoints one of them. In the election of the Archbishop all Chapters of the Church take part and also the University of Upsala. While the King has considerable authority, the Church has a large amount of self-government. Civil registration is in the hands of the clergy ; this takes a great deal of time, but it brings the Church into intimate contact with the daily life of the people.

The Free Church organisations embrace the Methodist Church (17,405 members) ; the Swedish Missionary Society (112,322 members) ; and the Swedish Baptist Mission (60,216 members). These figures indicate that only a small number of the population belong to these organisations. But a much larger number, about 250,000, have attached themselves to these other religious bodies while remaining formal members of an Established Church.

The Swedish Churches are confronted with the same problem as the Churches of other lands, the estrangement of vast sections of the people from organised religious life. This is generally regarded as a result of the Socialist Labour Movement, and of modern philosophical materialism. Yet there are hopeful signs of growing life and of new opportunities.

The Hospitality of Sweden.

We were received and entertained with the greatest possible kindness and generosity. No city could have done more for us and made us more welcome. Generous concessions were made by the State Railways and by Hotels and Restaurants. Their Majesties the King and Queen of Sweden opened the Conference in the Rikssalen of the Palace, and entertained us

royally afterwards. The King's speech was spoken in English, but every delegate had a copy in Swedish, English, French, and German. It contained a statement of the purpose of the Conference : " to try to make clear what Christianity ought and can do, faced with the burning questions of our time," and it recognised that it is in the hearts of men that we must lay the foundations for peace and for mutual trust within the community as well as between the peoples.

While referring to the royal welcome, I should like to add how greatly the Conference appreciated the interest of the Crown Prince and Crown Princess. They were present at one or more sessions every day, and followed the papers and discussions with the closest attention. On the closing day the Crown Prince gave a remarkable speech, also spoken in perfect English, the chief note of which was the value and importance of fellowship with a view to a better understanding between Churches, classes and nations, and more co-operation in the solution of the problem that confronts all Churches and nations alike. We British were invited to meet the Crown Prince and Crown Princess at the British Legation, and we found them most gracious and kindly, ready to talk in a free and easy way with everyone.

The City of Stockholm received us officially and entertained us to dinner in the magnificent Town Hall, which has only recently been completed. The style of this building is unique and is the work of an original architectural genius, Prof. Ragnar Ostberg. Beautiful in design, impressive in its vast spaces and dimensions, it provided a noble background for the array of patriarchs and prelates, princes and professors, who—like the bishops at the Council of Nicæa, according to one historian—were prepared to do justice to a good dinner, in spite of their preoccupation with the formation of a creed. At dinner it was my good fortune to sit next to a minister of the Church of Iceland, and to have a full account of the life and work and constitution of the Church there.

The Vice-Chairman of the City Council proposed the toast of " The Guests." The chief point of his speech was the value of the Conference in bridging the gulf created by the Great War. The venerable Photios, Patriarch of Alexandria, replied. He spoke in Greek, but a translation was given in German by Germanos, the Metropolitan of Thyatira.

The most impressive entertainment given to us was the dinner in the Grand Hotel, to which we were invited by the Near East Association. The menu consisted of fruit, rice, and cocoa, similar to that provided for millions of starving Greek and Armenian children in the Near East. The account of the work of the Association, and the living pictures, revealed to us an amazing piece of Christian service, whereby literally millions of human beings have been saved from starvation and death.

The Swedish Committee of the Conference also invited us to dinner, to meet the Crown Prince and the Crown Princess. Swedish children in native costume marched round the tables singing native songs and presenting each guest with a nosegay, a charming incident, which touched us all greatly. A male voice choir at intervals sang to us Swedish Folk Songs, all of them exceedingly beautiful.

I cannot conclude this section without a brief reference to the hospitality of Upsala. We were taken there by a special train, and at once proceeded to the Cathedral, where Linnæus and Swedenborg are buried. The Archbishop preached, and I shall always remember one sentence of his sermon : " The waste of life lies in the love we have *not* given, the powers we have *not* used." The sermon had three merits. It was short, simple and practical. Afterwards we were entertained to lunch by the Governor of the province of Uppland and by the Rector of the University. The speeches were rather

long and many of us were impatient to go to the Library and see the most precious thing in Upsala—the gospels of Ulfilas, the missionary to the Goths, a fifth century book and the source of our knowledge of Gothic. I fear readers will think we have devoted too much space to entertainments; but our motive is to indicate how great was the welcome given to us. The hospitality of Sweden was a real help to us, as the work of the Conference was very strenuous and exhausting, and we cannot be too grateful for it.

The Personalities of the Conference.

Over 600 delegates were present. They represented Churches in all lands. Unfortunately the most venerable, the most ancient, and the most universal Church—the Roman—was unrepresented, and sent no message of greeting. This was unfortunate for that Church, and a real loss to the Conference. It would have greatly increased its significance if it had been œcumenical. But, unhappily, not even the urgency of the present time has made this possible. A striking feature of the Conference was the drawing together of East and West in the presence of one of the five Patriarchs of the Orthodox Greek Church, the representative of the Œcumenical patriarch. These and other distinguished representatives of the Greek Church not only added an element of picturesqueness to processions, but an element of dignity to the sessions. But Dr. Nathan Söderblom, Archbishop of Upsala, was the most dominating figure. His linguistic attainments alone entitle him to respect, for he spoke Swedish, English, French and German, with almost equal ease and felicity. His irresistible energy and enthusiasm, however, impressed me most. Though he was consulted by everybody, he was never too worried to be polite and gracious. The Chairman of the British Section, the Bishop of Winchester, was also a striking figure. His sermon in the Cathedral on the open day on "Repent ye, for the Kingdom of Heaven is at hand," was an outspoken and courageous utterance, well delivered and direct in its appeal to the heart. He and Dr. A. J. Brown, Chairman of the American section, frequently acted as Chairmen of the Sessions, and showed tact and firmness, especially in keeping speakers to their time. Of the German delegation, Prof. Deissmann exercised a strong and a wise influence not only over his own countrymen, but over everyone else. The German delegation was a particularly influential one, and, though differing from the Conference on some important points, expressed that difference with admirable feeling and restraint. This was especially the case with Dr. Käpler, the President of the German Evangelical Committee, who was the chairman of the group. The Congregational delegates were very glad to find that Dr. Garvie and Dr. Bartlet were among their number. Of Dr. Garvie it may be said that his discernment and judgment when practical questions were under discussion, his knowledge and wisdom when profound questions were considered, deepened the respect with which men of many Churches and many lands have come to regard him. Dr. Bartlet, with that refined spirituality which gives such richness to his scholarship and such grace to his speech, on the three occasions on which he spoke elevated the thoughts of all who heard him to that higher plane where all differences are forgotten in the consciousness of the Divine presence. Of the French delegates Prof. Wilfred Monod impressed the Conference, and Pastor Elie Gounelle stirred it with his fiery eloquence. Private meetings gave the opportunity of bringing French and German delegates into direct contact, with admirable results in good feeling and co-operation. One of the important results of the Conference has been the establishment of these contacts between individuals of different nationalities and churches in the interests of truth and mutual understanding. Dr. Adolf Keller, one of the Secretaries of the Conference and a member of the Swiss

delegation, was a strong mediating influence of the most virile and helpful kind. A good linguist, a wise administrator and a gracious, lovable personality, he was always at work in bringing people together and enabling them to understand one another. The American delegation was a large one, and most of the great American Churches were represented. Dr. S. Parkes Cadman was always delightful to listen to, both in public and private, full of excellent humour and robust in manly thought. Bishop Brent, of Western New York, greatly impressed the Conference with his moral earnestness, particularly in his passionate denunciation of war as a means of settling international disputes. I had often followed him as a lecturer at the Front during the war, where he exercised a profound influence. Still more mature to-day, he was a stimulating force in our midst. Dr. Lynn Harold Hough, of the Methodist Episcopal Church, spoke rarely and always briefly, but with great effect. He was one of the few speakers of the Conference who spoke with freedom and spontaneity and without written manuscript. It was always a pleasure to listen to Prof. Shailer Mathews, of Chicago. A finished and elegant speaker, he threw considerable light on movements in America about which most of us are ill-informed. Of the women of the Conference the first place must be given to Miss Lucy Gardner, Hon. Sec. of the British Section, but much more than this, an organising genius, leaving nothing to chance. She has taken a leading part in the organisation of the Conference. The British delegation has every reason to thank her for her great service. She was fortunate in having the experience of Copec behind her in preparing for this universal Copec. Frau Dr. Behm, member of the Reichstag and President of the Home Workers' Union in Germany, gave an excellent speech on the home worker. She is a fine character, with a great record of social service.

The Reports presented to the Conference.

These were the basis of the discussions and provided the subjects for the sessions. They were issued to the Conference in a threefold form. First, the British section presented as its contribution eleven Reports which were a shortened edition of the Copec Reports. Those who find the longer Reports rather formidable reading, would find this shortened form [6d. each] useful and convenient. Second, the Reports of the European Section in the form of nine pamphlets. Some of these run only to seven pages, *e.g.*, "The Church's obligation in view of God's purpose for the world." Others are much longer and contain ninety pages—as e.g., "The Church and Economic and Industrial Problems." In addition to these the European Section presented Reports on " The Liberty Legislation of the Danish Church," " The Church and Social and Moral Problems," " The Church and International Relations," " The Church and Christian Education," and " Methods of Co-operative and Federative Efforts by the Christian Communions." These Reports contain valuable summaries of European experience, and were drawn up with great care and thoroughness.

Finally, five Commissions presented reports on the Church and economic and industrial problems ; the Church and social and moral problems (with a special report on the drink problem) ; the Church and international relations ; the Church and Christian education ; and Methods of Co-operative and Federative efforts by the Christian Communion. These latter Reports were the basis of the discussions at each session of the Conference. It is, of course, quite impossible to give an adequate digest of these Reports. They require careful study, and therefore more time than I have been able to give to them. I had hoped to study them during the journey home ; but a gale in the North Sea, lasting for thirty-six hours, was conducive neither to study nor reflection, except on the vanity of human existence and on the limitations

of one's *corpus vile*. In fact, the disturbing effects of that experience made the use of a typewriter impossible and the use of a pen difficult even now. However, a few words on these Reports must be written. It must be remembered that the purpose of the Conference was not to examine "Faith and Orders," but "Life and Work." It was concerned with practical Christianity. The Reports agree that the social mission of the Church does not lie outside her religious work, but is entirely involved in it. When the Gospel of Christ is the power which really governs the life of men, it will also rule their business and their social relations. Love, brotherhood and justice are fundamental Christian principles, and are part of the Eternal order, ruling ideas which have Divine authority. While the Church cannot commit herself to any special scheme or schemes for reconstruction, she can, by purifying and deepening the Christian conscience, give men clearer eyes and better wills. Property is a stewardship. The greed of gain is harmful to economic life. The duty of service is an obligation upon all. The worker's claim to a personal share in an undertaking is a just one; the evils of unemployment are intolerable to the moral sense, and its causes must be sought and removed. The Church has neither the experience nor the power to carry out programmes of reform, but she can and ought to impart the life-giving spirit to them. To stand aloof from the practical needs of men is to forfeit her claim to their respect and affection, and to fall out of her proper place as an interpreter of the mind and will of Christ.

Over against materialistic and selfish conceptions of life the Church must emphasise the Christian ideas of vocation and of service. She must throw the whole weight of her influence on the side of those who would save men from work which is monotonous and soul-destroying. A recognition of the personality of the worker and of his right to all the blessings of culture and religion is as much a part of her teaching activity as her recognition that he has a soul that Christ came to redeem. Hence the problems of home life, housing conditions, the use of leisure, the relations between the sexes, are of great importance and ought not to be left in the hands of politicians and of those out to make money without regard to moral considerations. They involve moral and spiritual values of the deepest significance for human well-being and happiness. While a difference of opinion emerged in the Conference on the regulation of the Drink Traffic, the Supplementary Report of the Commission on Social and Moral Problems urged that the law of love should constrain Christians to give up the use of that which is not in itself sinful, and that Christian men should support such legislation as will provide wise and reasonable safeguards for the protection of those who are unable to resist temptation and for the reformation of those who have already come under the bondage of evil habits. Whether legislation in Europe should follow the American method of Prohibition or the Swedish method of Control was a much debated question. An earnest and sympathetic study of both methods was recommended.

The Commission on the Church and International Relations had the responsible and difficult task of defining the attitude of the Conference to war. Here again, as one might expect, differences of opinion emerged. These differences were expressed with admirable restraint by a representative of the German delegation. But the Commission gave as its unanimous opinion "that war, considered as an institution for the settlement of international disputes by physical force allied to guile and lying, is incompatible with the mind and method of Christ, and therefore incompatible with the mind and method of His Church; that war, thus viewed, is the abuse and not the use of force, that the aggressor in war is the nation that will not arbitrate; that it is the duty of the Churches to throw their united weight

in the direction of the organised fellowship of the nations; that none of the foregoing resolutions are to be regarded as touching the inherent right of a nation to defend itself against aggression and oppression." This resolution was an achievement and an advance, though some people thought it went too far, and some that it did not go far enough. But if you remember the composition of the Commission and of the Conference, it was a remarkable result.

Again conclusions tended to diverge with regard to the League of Nations. In the American report there is a certain reserve—not concerning the idea of the League, which is cordially approved, but as to its working. Nevertheless, it was the unanimous opinion of the Commission that "The League of Nations is at present the only organised instrument for security, establishing an international fellowship of the peoples of the earth, and therefore, would recommend it to the sympathy and support of all Christians." The question of the substitution of Law for War was referred to a sub-committee of this Commission, under the Chairmanship of Prof. Alexis de Boér, a distinguished Hungarian. It affirmed that peace could not be permanently assured unless there be established some system of international justice to which nations can resort. But any system of international law and justice must rely on an international conscience, and this must be moulded into shape by the influence and teaching of the Church of Christ.

The Race problem was also considered by a special committee, under the Chairmanship of Prof. Julius Richter of Berlin. Among its many valuable findings, one is of supreme importance: "The Church should insist that the native races, however primitive, have inalienable rights which white men must respect." God's gracious purpose includes the whole human race. It now remains to us to proclaim the message of redeeming love as the message of reconciliation between all the races of the earth.

The Report of the Commission on the Church and Christian Education was based upon a study of a number of sectional Reports, including a valuable Report on Textbooks. It emphasised as a first principle that education must have for its chief aim the development of a full and rounded personality, and not simply the training of the individual in knowledge and technique. Life cannot be divided into two parts, religious and secular, one controlled by the Spirit of God, the other in which we follow our own selfish impulses. All our relationships must be Christianised, and especially our relationship to other nations. This can be accomplished only by world-wide sympathy and understanding which it is the function of the teacher to encourage and develop. All agreed that the Bible should have a central place in religious education, and every effort should be made to recover for it its rightful place as the great textbook of humanity. The narrow national standpoint in the teaching of Modern History came in for just criticism. At the same time the German delegation objected to references to nationalism and militarism as being characteristic of their historical textbooks.

The review of post-war historical writings in European countries was most valuable and informative. A more sympathetic understanding of other nations' ideals and a more synoptic treatment of their histories was specially recommended.

The last Report is on Methods of Co-operative Effort by the Christian Communions. It contained an account of the progress of co-operative effort in Christian lands, more particularly in relation to the great missionary work of the Churches, and of the growing spirit of fellowship between the Churches. The rapidly growing acquaintance and friendship between the Eastern Churches and other Christian communions was a welcome evidence of this new spirit. One of the most important recommendations of this Commission,

which was finally adopted and carried out by the Conference, was the formation of a Continuation Committee for the carrying on of the work. This Committee was to limit itself to the class of subjects under consideration at the Conference, namely the Life and Work of the Church of Christ, and in particular the assertion and application of Christian principles to those problems, international, economic, social, civic, with which the future of civilisation is so vitally concerned. It was not to be regarded as an authoritative and permanent organisation ; nor to have power to speak in the name or on behalf of the Churches nor to take any action that shall commit any Church, its deliverance being simply its own opinion, unless any particular deliverance shall be expressly approved by the Church or Churches concerned. The Committee is to consist of sixty-seven members, to be distributed as follows : American, thirteen ; British, ten ; European, twenty ; Eastern Orthodox Church, twelve ; Churches in other lands, twelve. Each section was asked to appoint its own representatives.

The Discussions and the Message of the Conference.

It is most difficult to summarise the work of the actual sessions. They involved constant and intense mental and physical strain, the last thing in the world for a tired minister during his holidays. When I was presented to the Crown Prince by the British Minister at the Legation, he admitted to me that he could not take in another idea. I had reached a similar condition of mind. There were sessions from 10 to 12, 2 to 4, 5 to 7, and evening meetings, extending sometimes from 9 to 11. Then there was the problem of language. The official languages were English, French, and German. All speeches were translated into these languages by a most accomplished interpreter. The formal papers that were read by selected speakers were printed and circulated, but were rarely in the language of the speaker. Altogether there were sixty papers and more than double that number of speakers taking part in the discussion. A rigid time limit was enforced and this meant that the speaking was very rapid and most difficult to follow, especially if you were following a language other than your own.

The programme was rather too full, and we should have gained more if there had been no afternoon session, with perhaps an extra half-hour in the morning. There was very little real debate. Those who took part in the discussions came with elaborate written statements, and one missed the freshness and freedom of spontaneous utterance. Yet, as I knew, it was rather a formidable task addressing such an audience. The few who spoke freely provided a welcome relief. The majority of the people who spoke were distinguished either in learning or position. The voice of youth was unfortunately rarely heard. The Conference received few real shocks. Statements were cautious, dignified and conservative in tone. No one made a fool of himself for Christ's sake. In the main both the Christian view of life and the world, and the economic structure of modern Europe were assumed and accepted. This does not mean that the Conference was satisfied with letting things remain as they are. Far from it. But the changes that were deemed desirable should follow a more real understanding of the mind of Christ and a more serious and determined effort to apply His principles in our economic and international relations. The most serious divergence appeared to me to be over the problem of the Kingdom of God. Are the kingdoms of earth and the Kingdom of God on different planes ? An important group seemed to hold that there could be no synthesis between them in thought and no penetration between them in practice. This was not so much due to pessimism of world outlook as to a theological dualism that not only distinguished but separated that which was essentially spiritual from

hat which was essentially material. The one world was subject to one set f laws ; the other to another and a different set. There was no possibility f blending these two. For example, sacrifice was the law of the Kingdom of od, while profit was the law of the kingdom of earth. Each was right n its own plane. The Conference, however, again and again expressed the onviction that the kingdoms of this world could and would become the Kingdom of God, and that the supreme function of the Church was to be God's nstrument in bringing that about. There were, however, two necessary onditions to be observed. Before the Church could fulfil its divine task t must be a united Church. A divided Church would never reconcile a divided vorld. The second was that the older idea of the Church as a refuge, an ark, a place of escape from the confusion and chaos of the world—and therefore as a society detached and separated from the actualities of human life—must be changed for the idea of an aggressive Church, entering more fully and courageously into the life of the world and bringing its divine message of redemption into living relation with the realities of the present. The Archbishop of Dublin said that we were suffering from an *inherited* Christianity. What we needed was an *experienced* Christianity, and this can be mediated only through persons who have been redeemed by a person, Jesus Christ. This was the call and the challenge of the present hour.

And so the Conference issued its message to the Churches and the world. The drawing up of this message was anxious work. The discussion of it might have been critical but for the tact of the Chairman, the Bishop of Winchester, and the fine Christian spirit of the Conference. It was hoped that it might be carried unanimously. Three voted against it. I cannot but regard this as a triumph. It marks a step forward. As individuals we should perhaps have liked this step to have been a jump. But such an assembly, composed of so many Churches and nationalities, was bound to move slowly. A few points from the message must suffice. The soul is the supreme value. It must not be subordinated to the rights of property, or to the mechanism of industry. Industry should not be based solely on the desire for individual profit, but should be conducted for the service of the community. The Conference summons the Churches to share its sense of the horror of war and its futility as a means of settling international disputes, and to pray and work for the fulfilment of the promise that under the sceptre of the Prince of Peace " mercy and truth shall meet together, righteousness and peace shall kiss each other." More study, conference, and prayer are urged on the Church, and a more earnest and systematic seeking after truth. The Conference also sends a message to workers, which reads : " We thankfully record the fact that at present under difficult conditions multitudes of the workers in different countries are acting in accordance with the principles of Jesus Christ. We deplore the causes of misunderstanding that exist and are determined to remove them. We share their aspirations after a just and fraternal social order. To the realisation of this end we would consecrate all our powers." But there must be a religious motive inspiring this. The message closes with the great Christian note, " The nearer we draw to the Crucified, the nearer we come to one another."

W. Blackshaw.

CURRENT LITERATURE

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1925, *unless otherwise stated.*)

Elizabethan Episcopal Administration. By W. P. M. KENNEDY, M.A., Litt.D. Three vols. Mowbray. £3 3s.

Thomas Cartwright and Elizabethan Puritanism. By A. F. SCOTT PEARSON, M.A., B.D., D.Th. Cambridge Univ. Press. 25s.

In the country of the blind the one-eyed man is king ; and we gather that there are those who hail these volumes published by the Alcuin Club as a remarkable achievement. The student of the period who has penetrated below the surface will not be long, however, in discovering that Dr. Kennedy's work is indeed " one-eyed." He has fixed his attention on one aspect of the subject to the exclusion of every other, and has advertised the fact in his sub-title—" An Essay in Sociology and Politics "—for the primary concern in episcopal administration is surely neither sociology nor politics, but religion.

These volumes might easily have proved of immense service to scholars—though had all requirements as to content been met drastic re-arrangement would still have been needed ; there is not the slightest reason why the 350 pp. in Vols. II. and III. should not have been included in one volume, and certainly none why the Index to them should be in Vol. I.

Prof. Kennedy has not had a great deal of research to perform in collecting his visitation articles, for many of them had been previously printed ; he might, therefore, in a work of this kind, have told us what generalisations were possible from a survey of the dioceses—about the learning, the morality, the residence, and the pluralism of the clergy, for example, or about the licensing of preachers or the number of churches of " strangers " or foreigners. It is, indeed, very difficult to see how any one could edit a work of this nature without facing the Puritan demand for a learned, resident, preaching ministry, and asking how far the Puritan criticism of the Church was justified. Prof. Kennedy seems altogether to ignore the evidence that exists in Puritan writings. He does not mention the satirical visitation articles drawn up by the Puritans, and, though he adds the works of Pierce and Burrage to his bibliography (where Neal does not appear), uses them only in a footnote. More important still is his entire ignorance of the Morrice MSS. in the Dr. Williams's Library, though a Calendar of *The Seconde Parte of a Register*, which contains at least one set of visitation articles Prof. Kennedy does not print, was published ten years ago.

These are but some of the indications that make us doubt Prof. Kennedy's right to authority, and the doubt is not removed when we see Cartwright's name associated with " Separatist principles," or are told that " puritan and recusant become clear-cut groups " as Elizabeth's reign proceeds.

When Prof. Kennedy's essay leaves those fundamental questions that divided Christians in England in his period and concerns itself with more

external matters of administration, it is much more reliable, and contains a good deal that is valuable both intrinsically and in the stimulus it will give to research. On the whole, however, while we are grateful to have transcripts of so many of the visitation articles made easily accessible, we place the volumes on our shelves regretting that the essay in Vol. I. reveals the fact that the area of the compiler's investigations has been so restricted.

Students of Elizabethan Church History have long been waiting the results of Dr. Scott Pearson's researches, and his *Thomas Cartwright* is a notable book, a solid contribution to learning which will be found of constant use, gathering together as it does the numerous threads which must be woven to make the fabric of early Puritanism. Dr. Pearson's work is not a biography merely—indeed it is disappointing to learn so little of Cartwright as a man, a husband, and a father; it stretches out over a wide field, covering a large part of the ground to be surveyed by the present reviewer in a history of *Elizabethan Puritanism and Nonconformity* on which he has been at work for many years.

Dr. Pearson is a sound scholar, and his belief in his own Church, if it inclines him to regard Cartwright and his struggle for a national Presbyterian Church more favourably than others can do, never misleads. He unravels many confused tangles, especially regarding Cartwright's life on the Continent and in the Channel Islands, and gives excellent summaries of his writings, breaking with tradition in several instances (more consideration might have been given to the authorship and contents of a *A Christian Letter*).

Many points are open to debate (pp. 337 ff. bristle with them) and some slips are inevitable in a volume of this kind. A more detailed review appears in the current issue of the *Transactions of the Congregational Historical Society* (September, 1925) but here we might point out the strange application of the word *rampant* to Presbyterianism in 1590, at a time when the ministers were making a very pusillanimous show, and the failure to include among the causes that drove Puritanism from the forefront of the stage between 1593 and 1603, the expectation of reform on the accession of James, and, especially, the emergence of doctrinal discussion—Sabbatarianism is mentioned, but Arminianism was to divide the followers of Whitgift, Cartwright and Browne in a field where they had all been united.

Dr. Pearson evidently does not know Dr. Rendel Harris's and Mr. S. K. Jones's *The Pilgrim Press*, reviewed in these columns in 1923. One other criticism must be made. Dr. Pearson has a peculiar system of punctuation; his pages are almost entirely innocent of semi-colons and colons, but they are strewn with superfluous and misplaced commas. The Cambridge University Press, which in all other respects has served its author well, has here been strangely at fault.

All this is not to depreciate a very fine piece of work, the value of which is enhanced by the appendix, with its numerous transcripts of original letters. Dr. Pearson deserves the thanks of all workers in this field.

EDITOR.

Collected Papers. By SIGMUND FREUD. Hogarth Press. 21s.
Principles of Psycho-Therapy. By PIERRE JANET. Allen & Unwin. 10s. 6d.
Childhood's Fears. By G. F. MORTON, M.A. Duckworth. 7s. 6d.
The Crisis in Psychology. By HANS DRIESCH. Milford. 11s. 6d.

Freud's very interesting papers are not so much valuable in themselves as for the light they throw on the development of their writer's theories and methods. They are arranged in chronological order and cover a period from 1893 to 1905. Beginning with a study of the life and work of Charcot, from

whom Freud seems to have derived his first inspiration in neurology, they go on to deal with various aspects of hysteria, neuro-psychosis, and the analytic method in psycho-therapy. The ætiology of various neuroses is very fully discussed and the author's characteristic ideas as to the leading part played by sexuality in such forms of disease are expounded and defended in such a way as shows that he has good ground for them, if it does not entirely carry conviction. At the same time the whole work illustrates the obvious dangers of Freud's method, and the reader cannot always avoid the impression that his diagnosis is apt to be forced and arbitrary, and that he tends to read his interpretation into his cases rather than derive it from them. This, however, must not blind us to the real value and originality of his work.

Janet's name is well-known as that of a pioneer in medical psychology, and in the present volume he gives a considered treatment of the whole subject in the light of his wide experience. The first part is historical and deals with therapies derived from animal magnetism, from religious practices and other forms of psycho-physiological treatment. The author then proceeds to deal with the psychological principles underlying these methods of healing, mental automatism, suggestion and stimulation, and concludes with a discussion of the hitherto ascertained results of psycho-therapy. Needless to say he writes with ample knowledge, and, what is more important, with rare balance and judgment. He takes account of all the most recent work on the subject and his book should prove very useful to those who seek a dispassionate survey of a field of study on which controversy is still rife and concerning which the last word has certainly not been said.

The title of Mr. Morton's book is rather misleading. It is true that it deals with the causes and results of children's phobias from the point of view of the educationalist, but it also does a great deal more. It gives a very sane and comprehensive treatment of the whole subject of child psychology and psycho-pathology in the light of the most recent research. The writer is a schoolmaster of wide experience, and of this experience he makes most effective use. Both teachers and parents will find in him an invaluable guide in dealing with the many problems that arise in connexion with nervous and ill-trained children and adolescents. Moreover, the supply of such children would be greatly diminished if the information given in a book like this were more widespread. Those who share the common prejudice against psycho-analysis and its use in education will find here good reason for revising their opinions. Mr. Morton knows all that has been done in this field by Freud, Jung, Adler and Rivers, and he is able to criticise their conclusions very pertinently in the light of his own experience. He is by no means blind to the sexual element in juvenile neuroses, but he keeps it in its place. He lays far more stress on the inferiority fear complex, and his discussion of this and his suggestions for the treatment of it by analysis open up a new conception of child study and of education. Without necessarily endorsing all that he says we can most cordially commend his methods and ideals to parents, teachers and ministers of religion.

Prof. Driesch believes that psychology is the most promising of all the sciences, but that at the present time it is in a state of transition. It presents us with a number of unsolved problems. Hence the crisis. In addressing himself to the study of it the good professor " intends at the same time to lay the foundation stone of a psychology which will not be forced to pass through a critical state again, at least in the near future." This is a laudable ambition, but the book before us hardly seems to achieve it. It is more critical than constructive, though the criticism is pertinent enough. Dr. Driesch desiderates a psychology based on logic, a doctrine of the soul " regarded as a dynamic system endowed with a particular organisation which

corresponds to my possessing the primordial logical meanings or 'categories' and the relations which are valid in their sphere." In the interests of this doctrine he criticises psycho-mechanical parallelism and builds up his own organisation of mind, laying great stress on the subconscious and the dynamic. His exposition is fresh and interesting, but very technical and not always easy to follow.

W. B. SELBIE.

Das Deuteronomium (Untersuchungen zum Hexateuchproblem: II). Von MAX LÖHR. Königsberger Gelehrte Gesellschaft.

Israel and Babylon. By W. L. WARDLE, M.A. Holborn Publishing House. 5s.

The Religion of the People of Israel. By RUDOLF KITTEL. Translation by R. C. MICKLEM. Allen & Unwin. 7s. 6d.

A History of the Pharaohs. By ARTHUR WEIGALL. Vol. I. Thornton Butterworth. 21s.

Deuteronomy yet again! Dr. Löhr's essay on *Genesis* was noticed in our January issue. His results here may be summed up as follows. The kernel of our book of *Deuteronomy* is in fact the book of the law or book of the covenant of 2 *Kings* 22 and 23, the *Kings'* narrative being in the main reliable as regards the actual description of Josiah's reform measures, though there are late elements in it as it now stands. This kernel of *Deuteronomy* consists of a large portion of chapters 12-26, and it definitely commands centralisation of the cultus. (The author does not seem to have considered Prof. Welch's book.) But this centralisation was not a new idea. It was an essential element of Yahweh-worship from the very first. "We have thus in Yahwism from the beginning the thought that there can be but one official cultus-place." The provenance of many or all the elements of this book of the covenant is very ancient. The Israelite clans were already semi-nomadic at the time of their sojourn in Qadesh, and were accustomed in some degree to agriculture. A great many of the more primitive elements in the code are explicable as bits of pre-Mosaic regulations and sanctions, in particular the blood and fat tabus, the charm against the ghost of an unburied murdered man, the worship of jinn, and the cult of *revenants*. Moses, like Muhammad, combined in his teaching many unassimilated elements from the lore of the mixed peoples whom he led. In brief, very much of *Deuteronomy* 12-26 may well come down to us from him and even have been written down by him.

We have no space in which to discuss all the detailed support adduced by Dr. Löhr for these views. It will be noted with interest that those who, even partially, tend to uphold the Mosaic authorship of *Deuteronomy*, are as mutually contradictory in their methods as any of those who doubt it! Löhr maintains the centralisation-theory, whereas Welch dissolves it! With the argument that the Israelite clans were semi-nomadic and not wholly "primitive" before they entered Canaan we have no quarrel. Nor do we propose to deny the resemblance between the wilderness tabernacle and priesthood and Egyptian parallels, nor again the undoubted likeness of much in the Hebrew laws to much in Assyrian and Babylonian codes (we have now three of the latter, one from Babylon (Hammurabi), one from Assyria and one from the Hittite country). The question is whether these outside influences affected the actual cultual institutions of Moses, or whether they crept into the legend about such institutions written down many centuries afterwards, as seems much more probable. There was easy and frequent communication between Egypt and Babylonia and Canaan in the time of Ahab or of Jeroboam II., as there had been for ages previously. That the doctrine of centralisation, even if it *is* inherent in Josiah's reform book, was

part of Mosaic Yahwism, we find it hard to believe, and many of Dr. Löhr's arguments here could easily be turned against him. For example, he is obliged to dismiss the great mass of evidence for multiple Yahwe-shrines and altars as referring to temporary unofficial places improvised for occasional private worship. Further, he invents a theory that the Judahites and Ephraimites had separate shrines (each group had a unity theory of its own) and that while the Judahites moved theirs from Qadesh to Hebron and then to Jerusalem, that of the Ephraimites migrated from Gilgal via Shiloh to Nob. Truly conservatism demands ingenuity !

Lastly, we are surprised that no mention is made of the theory, to which such competent scholars as Prof. Simpson and Mr. Binns now adhere, that *Deuteronomy* is the code of those whom the exile left behind in Palestine. It may thus well be true that, in view of what we know of the post-exilic Palestinian Jews, much of it is, as Eerdmans says, "only comprehensible as the law of a small community in a restricted area." We would not attempt to deny that the code contains many very old, even perhaps some pre-Mosaic elements. That *Deuteronomy* 12-26 is the Qur'an of Moses still remains to be proved !

Mr. Wardle has been Prof. Peake's colleague at Hartley College for some years, and is thus one of the group of able scholars who, under the leadership of Profs. Peake and Canney, are responsible for the increasing reputation of the Manchester School of Oriental Studies. Both Manchester University and the Primitive Methodist Church may congratulate themselves on the choice of Mr. Wardle as the twenty-fifth Hartley lecturer. The writer well remembers hearing Dr. Peake deliver one of the earliest of the series at Carrs Lane many years ago. It is sufficient to say that the present volume maintains the high standard then set. It is an admirable example of sane scholarship and of clear presentation. Mr. Wardle has profited much from his association with Dr. Peake, and his work is marked by the same precise clarity and successful aim at definite instruction which are characteristic of the former's writings. He was at one time a pupil of Dr. S. A. Cook, and of this influence also his work bears the marks, in especial of that enthusiasm for Babylonian and Egyptological studies as a key to the Old Testament which is such a leading *motif* in all the work of the brilliant Cambridge Orientalist.

As far as we know, there is no book in English which covers the same ground as this. Fragments of imperfectly understood Pan-Babylonianism are frequent elements in the vague showers of theosophist shrapnel with which all ministers have to deal. Mr. Wardle has examined the facts on the basis of a thorough knowledge of the modern literature and a competent study of the actual texts. (He is one of the few Free Churchmen who are acquainted with cuneiform Babylonian.) As the result he declares emphatically against any attempt to dissolve the whole of Old Testament history into astral or other myths. Babylonian influence, at any rate indirect, is no doubt present in some features of Israelite religion, but it had very little traceable effect on the development of an ethical concept of divinity in the experience and teaching of the great prophets.

We hope that this very useful book will be widely circulated. Sound historical study is the only permanent cure for eccentric phantasies. It is true that the author is perhaps sometimes a trifle over cautious, but although he often comes down on the conservative side he can never be fairly accused of dogmatic prejudice. In fact, he himself seems to feel that he has left almost too many decisions hanging in the air. Most of the points usually raised, such as the questions of Babylonian influence on the Creation and Deluge stories, on the Hebrew law-codes, and on institutions like the Sabbath, are fully explained, and current theories up to date are set forth clearly and

judicially, including Clay's interesting *Amurru* suggestions. There is no discussion of apocalyptic, eschatological and messianic origins, but Prof. Peake had already filled this gap with his now famous articles in the *Holborn Review*. Those who have no time to acquire first-hand knowledge here may safely trust themselves to Mr. Wardle's guidance.

We are grateful to Mr. Micklem for carrying through this translation of Prof. Kittel's Upsala Lectures. The late Karl Marti's *Religion of the O.T.* in the Crown Theological Library is now unfortunately out of print and Budde's American Lectures only carry us down to the Exile. We cannot, however, recommend this book as superseding Marti, which still remains the best sketch of the subject in English. Kittel's work lacks that thorough assimilation of the evidence which underlies the essays of Marti and Budde, and moreover it shows traces at times of a conservative bias. There are also many points, not all unimportant, on which fresh information or careful discussion of old evidence have shed new light since these lectures were delivered in 1920.

We have no space for a detailed discussion of all these, but will try to pick out the most salient. The main places where the book is open to criticism seem to be in the first two lectures, where a good many of the deductions drawn from archæological evidence are not fully justifiable; we may mention in particular an undue insistence on the importance of *'el* as a proper name. The support alleged to be found in the Panammu inscription at Zinjirli will not bear all the weight which it is asked to carry. (By the way, why do both Mr. Wardle and Mr. Micklem prefer the German transliteration Sends(c)hirli ? And why are we referred to Lidzbarski's German edition of the inscription when we have an equally good English edition in G. A. Cooke's *North Sem. Inscr.* ?) To us these lectures show signs of hasty writing. There are frequent oscillations of opinion, and even contradictions, as in the two conflicting explanations of the laws respecting *clean* and *unclean*, given on pp. 15 and 186 respectively. Nor do we think that Prof. Kittel uses his sources with sufficient care. Not only does he attach an exaggerated value to the patriarchal narratives as semi-historical data but in certain places he seems to forget the necessity for careful discrimination of documents in basing arguments on the evidence of 1 and 2 *Samuel*. He talks (p. 70) about the imageless worship of Yahweh, in clear despite of *Jud.* 8^{27}, $17^{4,5}$ and (we think) 1 *Sam.* 30^{7}. More than this, he corrects the text of *Hos.* 3^{4} (putting מזבח for מצבה) in order to read his own view into the passage (p. 161), without calling attention to the correction except by a foot reference to his own *Gesch. Isr.* Further *Ezek.* 40-48 is accepted as by that prophet. *Deut.* is assumed to be a Babylonian compilation and the centralisation theory goes unquestioned. No account is taken of the recent work of Browne, Torrey and Batten in dealing with the relations of Jews and Samaritans. *Ezra* is mis-dated in 458 instead of the proper date 398, and the Fall of Nineveh is placed in 606, ignoring the Gadd tablet. Surely some of these slips should have been corrected in a publication dated in 1925 !

The book is fully documented, though some of the references—it *is* difficult to avoid this, I know—need correction. There are very few misprints. Punkko for Puukko has escaped on p. 157 n. A bibliography might well have been added. Mr. Wardle's is really excellent.

Prof. Kittel's book requires an extended notice, and is well worth buying as a supplement to Marti. Nevertheless it is proper to qualify commendation with certain cautions. The absolute distinction postulated between Canaanite and Hebrew worship, as also that between spirits and gods, seems to us artificial, and the writer is still too much under the influence of the Wellhausen School and the Hegelian interpretation of history as a straight

line of evolution. The popular religion of pre-exilic Israel was much less influenced by prophetic teaching than he supposes (the work of the Harvard Expedition at Samaria has furnished fresh proof of this), whilst the Post-exile was not merely a carry-over, it was a period of real and progressive assimilation by a community of what had previously been the ideals of a few.

Those who love *An Error in the Fourth Dimension* will remember the millionaire who was interested in "scarabs, cartouches, and dynasties Egyptian," and who quarelled with a *savant* from the British Museum about "a scarab of much the same scarabeousness" as one in his own collection. Egyptology is in fact full of unsettled points which furnish innumerable bases for fierce discussion. Not the least of these is the uncertainty attaching to the whole of the early chronology. Another is found in the interpretation of archaic hieroglyphs. Thus Prof. Petrie, in his last book, gives the "Egyptian" (i.e. his own !) dating of the 1st Dynasty as 5500 B.C. whilst the "Berlin" dating he mentions as 3400 B.C. Mr. Weigall takes the "short dating" but alters it to 3407 ! He deals with the actual hieroglyphs in a similarly cavalier fashion (p. 49). "The first of these names is generally read Qa' . . . but *I* think it is more likely that the [* *] is an archaic writing of [* * *] Beḥ." These two points, chronology and re-interpretation of archaic king names, are two salient features of what is new (but not necessarily true) in this first volume of Mr. Weigall's *History*, which takes us down to the beginning of the Middle Kingdom.

Mr. Weigall's name is widely familiar as that of a writer of several novels and of a number of popular books on various Pharaohs. Egyptologists know him also as an excavator and museum official of considerable experience who has done some good work in association with such well-known scholars as Petrie and Maspero. His best book is the really admirable descriptive *Antiquities of Lower Nubia* (1906-7). No one who has even casually examined this volume can doubt the author's general energy and ability.

But having said so much it is our duty to warn students not to take Mr. Weigall in the present case as seriously as he takes himself. He makes a claim to have established Egyptian chronology in a complete, final and detailed form, not only from the Old Kingdom downwards but even (!) from the beginning of the Pre-Dynastic Period. It must suffice to say that this new chronology is based on a reconstruction of that tablet of Annals of which, it is here asserted, the Palermo Stone and the Cairo Fragment are two pieces. In describing how he developed his reconstruction it seems to us that Mr. Weigall is less than candid. Is his patronising depreciation of German scholarship in the preface designed as a sort of red herring ? Anyone who will examine Schäfer's *Ein Bruchstück* (1902) and Borchardt's *Die Annalen* (1917), will be in no doubt as to the genesis of Mr. Weigall's ideas, for which, however, he assumes all the credit ; a perusal of Prof. Peet's review of Borchardt (*J.E.A.* VI. pp. 149ff.) will reveal the flimsy nature of our author's foundations. Mr. Weigall's own draft of the suppositious tablet garbles the evidence in that the breadths of years 10 and 11 of Register 6 on the Stone are represented therein as approximately equal, whilst a measurement of Schäfer's careful photograph shows that they really stand to one another in a ratio of 21 : 29. Their equality, which is a cardinal point in his argument, thus vanishes. It is no wonder that Mr. Weigall calls his drawing a "rough diagram" or that he abstains from giving us a photograph of the Stone itself amongst his numerous plates !

Add to these lapses the arbitrary changes of accepted hieroglyphic interpretations of which we gave a sample, and it will be seen that in spite of the attractive get-up of this book it is in no sense an accurate or reliable piece of historical work. The off-hand characterisations of leading

Egyptologists in the preface will certainly provoke Homeric laughter among the *conoscenti*, whilst Old Testament students will be equally diverted by the naïve attempt in the last three pages to assign exact dates to the Hebrew patriarchs. The latter is especially delicious.

Much more will no doubt be said at length by the Egyptologists in suitable publications. We shall await with interest the succeeding volumes with which we are threatened and shall be prepared to deal with them faithfully as opportunity permits. Meanwhile let no one be deceived into regarding Mr. Weigall's book as a standard and authoritative work like those of Wiedemann (mis-spelt on p. 304), Maspero, Meyer, Breasted, Hall and the *Camb. Anc. Hist.*

J. P. Naish.

The Doctrine of Grace up to the end of the Pelagian Controversy historically and dogmatically considered. By E. Jauncey, M.A., B.D. S.P.C.K. 14/-

The author explains in a preface that the purpose of this work, which is to be completed by a second volume extending the treatment to modern times, is to do for the doctrine of Grace what Canon Ottley's well-known book has done for the doctrine of the Incarnation, viz. to give a historical and dogmatic outline of the whole dogma. The treatise is intended in the first instance for the advanced student of theology.

It is to be recognised at once that great labour and care have been expended on the book, and no one whose purpose it is to study the history of the doctrine of Grace will fail to find here a great deal of material for his use. The history of the Pelagian controversy in particular is treated with great fullness. It would not be wrong in fact to call the work an Encyclopædia of the History of the Doctrine of Grace up to the Council of Ephesus.

There are, however, three criticisms which we are bound to make on the treatment. The first has reference to the part which deals with the O.T. It is not good enough at this time of day to say simply: "We will follow the time-honoured custom of the three-fold division into the Law, the Prophets and the Writings, and trace the general outline of the teaching of each" (p. 18). The modern theory of the development of the O.T. religion makes such a procedure impossible. Mr. Jauncey, in fact, seems out of touch with present-day O.T. scholarship. He relies upon the antiquated *Theology of the Old Testament* of Oehler, and does not get as far even as to follow Schultz's *Old Testament Theology*, let alone the really modern Kautzsch's "Religion of Israel" in the extra volume of Hastings' *Bible Dictionary*.

The second criticism has to do with the N.T. Here Mr. Jauncey's treatment is better. But it is surely a mistake to give an account of the Pauline Theology by taking St. Paul's thought epistle by epistle. There seems to be nothing but atomism in Mr. Jauncey's Biblical theology in general, except in so far as continually he tries to fit individual texts into the framework of a doctrine of grace which is practically that of St. Thomas Aquinas.

This leads to the third criticism. It is that the historical and the dogmatic point of view are not sufficiently kept apart. Mr. Jauncey's main aim is to propound by means of the history the doctrine that grace is not merely Divine favour, but is also a spiritual gift which sanctifies; that it justifies not only by imputation, but also by infusion; that the righteousness it bestows is accordingly not only imputed but is also inherent. Now this great doctrine, which stands opposed to the doctrines of the Reformation at any rate in part, is to be treated with all respect. It is well to have a book which consistently maintains it as the true Christian doctrine of grace and tests all historical statements by it. The most Protestant of Protestants

will be all the better for having thoroughly considered the merits of the great opposing theory of grace.

But what we have to complain of is that, especially in the Biblical part of the work, the history and the theory are not simply compared with a view to showing that the adequate unfolding of the meaning of the history must eventuate in the theory. The painful fact is that the distinctions of the theory are perpetually applied to the history. The historical theology tends to become without mediation dogmatic theology: see, for example, the account of the first man (pp. 18ff.).

Still, the Biblical theology is, after all, only a small part of the work. When the author gets beyond it his treatment becomes more objective. He is at home in the developing Catholic Church and tells his story without difficulty. It remains to be seen what Mr. Jauncey will make of the Reformation. A final judgment must naturally be suspended till we have the second volume before us. ROBERT S. FRANKS.

The Life, Letters, and Religion of St. Paul. By C. T. WOOD, B.D. T. & T. Clark. 8s.

With disarming modesty the Preface states the writer's aim: "I think there is room for this book, which without making any great pretensions, is meant primarily for young theological students at Cambridge and elsewhere, but which I also hope may be of interest to others and of help to masters of senior forms at schools." There can be no doubt that the book will be of real use to the public to which it is addressed. It is evidently written, as the author of the *Acta Pauli* claimed *his* book was written, *amore Pauli*, and with a deep interest in the apostle's personality and religious experience. The writer traverses well-worn tracks in pursuing the narrative of the *Acts*, under the guidance of such scholars as Harnack and Ramsay. The critical questions involved are discussed lightly. On the thorny problem of the relations between the *Galatians* and the *Acts* the writer adopts the prevailing English device for loosing—or perhaps rather cutting—the knot, by refusing to associate the events of *Galatians* 2 with those of *Acts* 15. That so simple but so drastic a solution meets the case the present reviewer is not yet convinced.

The epistles are inserted at the appropriate points of the Life, in the form of very careful and illuminating paraphrases, accompanied by notes, commendably brief and lucid, which amount to a sort of running commentary on the more difficult sections. On such critical questions as the integrity of *Romans* and 2 *Corinthians*, or the authenticity of *Ephesians*, we are given discussions which scarcely allow the reader to see the real difficulties involved; yet this was perhaps worth doing even for the readers Mr. Wood had in view. The discussion of the Pastorals is similarly slight. The writer reaches the conclusion that in these epistles we have a later recension of genuine notes of Paul, with additional matter, and he accepts from them a release and second imprisonment of the Apostle. If he had studied Dr. Harrison's book on the subject (of which he shows no knowledge) he might have found his main position confirmed by scientific methods which antiquate the vague impressionism with which we were formerly content, and he might have been led (as the present reviewer confesses he was), under stress of Dr. Harrison's arguments, to abandon the second imprisonment. The concluding summary of Paul's religious beliefs is clear, sensible, and so far as it goes, convincing. Perhaps it need not have been kept quite so brief; at least it will leave the reader with some questions to ask; but that may have its advantages. The writer disclaims any intention of dealing with the theology of Paul. C. H. DODD.

Foundations of Christianity : a Study in Christian Origins. By KARL KAUTSKY. Allen & Unwin. 16s.

Antecedents of Christianity. By C. P. G. ROSE, M.A., B.D., R.N. Williams & Norgate. 15s.

Jewish Sects and Parties in the Time of Jesus. By J. W. LIGHTLEY, M.A., B.D., D.Litt. Epworth Press. 8s. 6d.

Foundations of Christianity is an American translation of the 13th edition of Kautsky's *Der Ursprung des Christentums. Eine historische Untersuchung*, published at Stuttgart in 1908. The author is not primarily an historian or a theologian, but a Marxian communist who has devoted himself to the cause of the proletariat. His historical information is derived for the most part not direct from the original sources, but from the works of other scholars. It is not, however, this fact that detracts from the value of the book ; rather it is the avowedly materialistic point of view from which it is written. Psychologically speaking, one would say that the author was undoubtedly suffering from an " exploitation-complex." Dividing both ancient and modern society dichotomously into exploiters and exploited, he finds in economic conditions and motives the all-sufficient key to the phenomena of history, rejecting every other appreciation of non-material interests as " ideological."

After an introduction which claims that " he who accepts the standpoint of the economic conception of history can adopt a completely unprejudiced view of the past," we come to the first and briefest of the four " Parts," *viz.*, that dealing with " The Personality of Jesus." The upshot of this is that, in view of the paucity of early non-Christian evidence and the various unhistorical traits in the Gospels, we can know virtually nothing certain about Jesus. It does not seem to occur to Kautsky that Josephus may have had other reasons than ignorance for ignoring Christianity. The silence of other non-Christian authors is equally easy to account for. Kautsky entirely rejects Christian literature as evidence ; there is not, he says for instance, a single Pauline letter whose genuineness has not been disputed. And so forth.

The second part on " Roman Society in the Imperial Period " is much the most valuable section of the book. It consists of a comprehensive historical study of economic conditions throughout the Empire. If the Marxian is in danger of reducing history—and particularly the history of religion—to an absurdity by eliminating all factors other than economic ones, probably the normal student is somewhat in danger of missing the economic element altogether ; and, it is a good thing to have this danger clearly pointed out.

The third part deals with the Jews, and the fourth with the early Church. The treatment is readable and suggestive, but perverse. For example, the younger Plinius' letter about the Bithynian Christians is treated as a Christian forgery : Jesus (unless regarded as totally unknown) must have been the leader of a communistic uprising of the Jewish proletariat ; defeated in a battle on the Mount of Olives, he was crucified as a rebel by the Romans without any Jewish instigation. His teaching as recorded in the Gospels is the invention of a later generation. The Church began as a society of communists, in which wealth was anathema, the family at a discount, and free-love permitted to Apostles and prophets. Through subsequent changes it became transformed into an instrument of tyranny and exploitation. Modern socialism, it is argued in the concluding chapter, is not in the same danger as the Church was of being transformed into its opposite.

One's concluding reflection is that, whatever " bourgeois " and " ideological " historians have been guilty of through ignoring economic

factors in history, pales into insignificance in face of the extravagances into which Marxian materialism leads us.

Mr. Rose's is an interestingly-written, but somewhat sketchy and amorphous study of the currents of religious thought that went to the making of institutional Christianity. Primitive and tribal religion, magic, Hebraism and Judaism in their various forms, and the Oriental and Greek mystery-religions, are described in a series of pithy paragraphs; and their respective contributions to Christianity are assessed. The general conclusion is that, owing largely to the influence of Paul, a whole set of sacramental ideas, foreign to Judaism, to Jesus, and to the primitive Church, but thoroughly characteristic of the mystery-religions so widely prevalent in the Mediterranean lands, were infused into Christianity, and so facilitated its rapid spread throughout the Roman Empire. The book would serve as a very useful introduction to the general subject of "Christianity and the Mystery-Religions." Without committing oneself to the whole of Mr. Rose's conclusions, one may testify to the general soundness of his scholarship, and express appreciation of his candid and suggestive work. A number of slips, misprints, etc., need correction. Alexander's *conquests* did not, strictly speaking, begin with the date of his birth, 356 B.C. (p. 49); on p. 50 we have "daemonian" for "daemonion"; on p. 136 "Amana" for "Amarna"; on p. 137 "Jasthrow" for "Jastrow"; on p. 160 βυσιλεύς for βασιλεύς; on p. 87 we are told that Idumea was "a district between Samaria and Ephraim" (!): there are mistakes in the Hebrew points on p. 92 and in the Greek diacritical marks on p. 155; "pagan" (as opposed to Christian) meant not "countryman" (p. 159), but "civilian" (*i.e.*, the man who was not a "soldier of Christ"); and the lack of knowledge of Hebrew in Judæa was met for the most part, not by the Greek Septuagint, as stated on p. 100, but by the oral Aramaic versions known as Targums.

Dr. Lightley's book contains a scholarly and readable study of the Pharisees and Sadducees, Samaritans, Essenes and Zealots. Full use is made both of the original sources (with the partial exception of Rabbinic literature, which is only slightly quoted) and of modern works. The general historicity of the Gospels and *Acts* is assumed, and the mutual relations between Jesus and the Early Church on the one hand, and each of these sects or parties on the other, is discussed, after the origin, history, and doctrines of the latter have been set forth. The reader will not nowadays be surprised to find a good deal said in favour of the Pharisees (though the antagonism of Jesus to the Pharisaic type of religion is defended); but in Dr. Lightley's hands the Sadducees too and the Samaritans are treated with sympathy and in a measure rehabilitated. Josephus, on the contrary, and up to a point Nehemiah, come off rather badly. The book may be strongly recommended as a thorough and convenient compendium of the pertinent facts in regard to these Jewish parties.

On a few points Dr. Lightley's statements seem to call for comment and possibly dissent. He speaks, for instance, of "the taint of determinism" as a feature of Essenism (p. 309); but it is not clear that they did more than lay a little special emphasis on that all-originating Providence of God in which the Jews generally and perhaps all Semites were constitutionally inclined to believe. It is inaccurate to say that the procurators of Judæa were at first changed annually (p. 340: contrast p. 361), or that Judæa was formally united to the Province of Syria (p. 358); it was a small but separate province. In regard to our Lord's temptations (pp. 388-390), Dr. Lightley speaks of "the political conception of the Kingdom" where most speak of "a worldly kingdom" and where the most accurate term would be "a military kingdom." And surely the most Zealot-like of the temptations was that

concerned not, *pace* Liberty, with the Temple-pinnacle, but with the seizure of the earth's kingdoms. Herod the Great is once described as "not a Jew," but elsewhere as "at least half a Jew" (pp. 337, 347). He was in fact, an Edomite, one of a race that had been forcibly converted to Judaism under John Hyrcanus. As such he was entitled to be considered a Jew, but Jewish aristocrats regarded him as only ἡμιουδαῖος. Dr. Lightley's references to Schürer are always to the amazingly inaccurate English translation. The frequent use of *re* does not look well, and a second-hand quotation in the text from "Meg: Taanith" (*sic*) does not inspire confidence. Moreover, the plural of "Sanhedrin" is not "Sanhedrin" (p. 63). There are slight misprints on pp. 125, 178, and 277. Breathings, etc., are at fault in the Greek words quoted on pp. 123 and 302. C. J. CADOUX.

The Early Church and the World. By C. J. CADOUX, M.A., D.D. T. & T. Clark. 21s.

The dominant emotion roused by the reading of this scholarly book is admiration of the industry, concentration and tenacity of purpose it reveals. Dr. Cadoux modestly calls his treatise an "opusculum"; but there is nothing diminutive about its size or range or other features. It contains nearly seven hundred well-filled pages, lists of hundreds of authorities ancient and modern, and references numbering tens of thousands. It covers a period of about three hundred years, and deals with such institutions, divine and human, as the family, the state, property, slavery, and war.

In arranging the evidence the author shows skill, and many of the judgments, which are freely scattered throughout the volume, have more than an individual value. Two questions suggest themselves.

(1) What is the value, beyond its historic interest, of the mass of evidence presented? How far is it the product of the Gospel, or of the asceticism of the times? A French writer has said that before monasteries arose all over the Empire in the fourth century the Church itself had become one huge monastery. There is enough truth in the dictum to make us very cautious in accepting third or even second century writers as interpreters of apostolic Christianity. Origen's views on war, or Tertullian's on second marriages, or Cyprian's on art, were not necessarily Christian.

(2) What conception of Christianity lies behind this detailed exposition, and in particular behind the two hundred pages devoted to the New Testament? As compared with the New Testament, the treatment here is abstract and the tone legalistic. The only doctrine largely in evidence is the eschatological. Yet the death of Christ had more to do in determining the Apostolic approach to social questions than any doctrine of the Parousia. It was by the Cross that Paul was crucified to the world and the world to him. It was only after they had died with Christ and risen with Him that the earliest disciples saw the meaning of the Kingdom concerning which Dr. Cadoux so often speaks and sometimes so effectively.

H. H. SCULLARD.

A History of Greek Religion. By MARTIN P. NILSSON. Translated from the Swedish by F. J. Fielden, with a Preface by Sir James G. Frazer. Clarendon Press. 12s. 6d.

The Greek Point of View. By MAURICE HUTTON, Principal of University College, Toronto. Hodder. 7s. 6d.

It is gratifying to see a book by Professor Nilsson in an English dress; it is a compliment to us, which will be repaid by a cordial welcome from students. His scholarship, lucidity of expression, and sagacity of judgment,

merit it. His translator has done him the justice of translating him into English, not translationese.

How the Greek mind wrought out the instinctive religious emotions of the human race is a story of perennial importance. After centuries of struggle, never completely purified from the mire of superstition, yet never completely subjugated by it in its aspirations towards the spiritual, the Greek mind became the first to welcome Christianity, which it provided with a language for its proclamation and an interpretation of its appeal. When the original Greeks, a barbaric tribe, descended from their northern forests into the land which henceforth was to be their home, they brought with them their gods, one of whom was Zeus, the Shining One. They found an ancient civilisation, with a religion of gloom, whose sacred animal was the snake. The terrestial conflict that ensued had its counterpart in the celestial. The details of both are obscure ; but out of the mist emerge the Greeks as a nation, with a supreme god having the snake as the partner of his throne. That is not an armistice, but a phase of the conflict ; the snake recedes and the god remains alone. Homer gives to his nation a textbook of religion and an Olympus of anthropomorphic deities, who, because they had no connexion with morality, made religion as a " shell without a kernel." Philosophers criticised it, and the state defended it by identifying itself with it. The alliance was fatal ; when the states fell state religion collapsed with them, and worshippers, deprived of their gods, sought a substitute in superstition, and exalted Tychë, Chance, into the vacant places. When the Apostle to the Gentiles brought to Greece a gospel of righteousness, there would have been no welcome for it, but for that struggle and failure. Nevertheless, the things which belonged to the snake long centuries ago, and impeded the spiritual struggles of the Greek mind, are still potent in the Greek Church. A husbandman who had joined in his village festivals 2,500 years ago would not feel strange at a saint's festival in that village to-day. He would recognise his gods with their names scarcely altered, but now called " saint." When the modern Greek said, "God rains," the ancient would recognise his own phrase, only he would have said, " Zeus rains." The story is worth the learning and ability with which Professor Nilsson has told it. Scholars will recognise the gleams of unostentatious light with which he illuminates it, and every reader its perspicacity.

Principal Hutton sees the Greek world from a different angle. Its religion is " ritual, not thought " ; to survey it is " not inspiring nor edifying " ; and " to explain it is to explain it away." He is an *iconoclastes*, and that he may not lack objects to attack, he affirms that Greek patriotism was " enlightened self-interest, calculated selfishness " ; religion had the same qualities ; humility was a " form of intelligence " and mercy was an expedient : " we shall need it ourselves some day." It is interesting to watch him, for he is thinking of London, Paris, and New York, as well as of Athens. The index of his book begins with " Abel " and " Abolitionist," and ends with " Zola " ; between them come references to most things that men have talked about recently. Sundry of his blows are delivered in sentences over 200 words long ; one sentence contains 541 words, and another, which is immediately followed by one of 300, 475. His analysis of the Greek virtues as they are manifested in the state, practised by the individual, and interpreted by the philosophers, is acute ; and of the national mind by its language ingenious. We love " with all our heart ", the Greeks loved " with all their understanding." That indicates the conclusion to which the discussion leads,—intellect to the Greek was the measure of life. In a concluding chapter the Greek is contrasted with the Roman, to the disadvantage of the Greek ; " the Athenian knew what was right, the Roman did it." The many

references, and particularly the citations, add to the usefulness of the book; the author's translations, for which he uses the word "embroidery," are felicitous and adroit.

A. Le Marchant.

Introduction to Philosophy. By G. T. W. Patrick, Ph.D. Allen and Unwin. 10s. 6d.

A Course in Philosophy. By G. P. Conger, Ph.D. Bell. 15s.

Dr. Patrick, the professor of philosophy in the University of Iowa, has written what is, perhaps, the best Introduction to Philosophy that we have in English. For students its only drawback is its excellence. It is so living, so lucid, so competent in every way that the temptation will be to allow Dr. Patrick to do all the thinking.

The first four chapters discuss preliminaries—What is Philosophy, its relation to Science and Religion, and the method it pursues. Then the cosmos, the nature and origin of life, the philosophy of evolution, the problems of God and of evil are dealt with in masterly fashion, and the familiar ground of monism, dualism, and pluralism is traversed without tedium. Dr. Patrick proceeds to explore the search for the soul, the relation of soul and body, and the freedom of the will. Epistemology occupies—as is only right—a considerable space, and there are illuminating pages on the sources of knowledge, and its validity, in the course of which Rationalism, Empiricism, Realism, Idealism, and Pragmatism are set forth in all their bearings, and the work concludes with a valuable section on the higher values of life, *i.e.*, moral and æsthetic values.

Where all is so excellent it is invidious to single out any portion, but we may direct particular attention to the treatment of the philosophy of evolution. This could not be better done, and is specially welcome at the present time when there is so much confusion and misunderstanding on the subject by both advocates and opponents. This work is not only an introduction to philosophy but a justification of it. Strongly documented throughout and delightfully written, preachers, and, indeed, all who think seriously, will find it of the utmost value.

Dr. Conger, the assistant professor of philosophy in the University of Minnesota, is not so attractive a writer as Dr. Patrick, and his book is decidedly heavier as well as longer. It is more than an Introduction, for it includes a brief survey of the history of philosophy, though the value of such rapid sketches is questionable, as a thorough first-hand knowledge of one philosopher or school is better than a superficial and second-hand acquaintance with many. Dr. Conger, of course, recognises this, and gives excellent counsel to beginners. The various philosophical problems occupy Part 1, and Part 3, which forms the bulk of the work, is devoted to Epistemology, Metaphysics, and the normative disciplines, Logic, Ethics, Economics, Politics, Æsthetics, and even Eugenics, and there are four weighty chapters on the Philosophy of Religion.

Dr. Conger, with a humility not always displayed by philosophers, relegates to two lengthy appendices his own original contributions, one being on "The implicit duality of thinking," and the other on what he calls "A hypothesis of epitomization." Let not the student be alarmed, for if closely they are clearly reasoned, and will richly reward the application necessary. In our opinion they deserve a book to themselves.

As a complete course in philosophy it is difficult to imagine a better than this book. A library of philosophy is added, but the books are in the American editions instead of in the English. Dr. Conger adds to the value of his book by an unusually full and scientific index.

Ernest Charles.

The Welsh Mind in Evolution. By J. Vyrnwy Morgan, D.D. Allenson. 10s. 6d.

Since the publication of this book the author has passed over to the great majority. It is a kindly rule which expresses itself in the old maxim *de mortuis nihil nisi bonum.* But if the book is to be fairly criticised it must be frankly stated that Dr. Vyrnwy Morgan, able man though he was, had his limitations, his prejudices, and his partisanships. This book is full of them. They leap out at the reader from every page. Dr. Morgan casts his book into philosophical form, but the calm, impartial philosophic temper is conspicuously lacking. The pet objects of Dr. Morgan's aversion seem to be the Welsh Nationalists, the men who have raised the rather futile cry of " Home Rule for Wales " ; the men who want to keep Wales Welsh in speech, and who therefore insist upon the teaching of Welsh in the schools, the publication of official documents in Welsh, and even the conduct of the business of public bodies like County Councils in Welsh. He is never tired of pouring the vials of his wrath and scorn upon these misguided people. The book as a whole is just a polemic against Welsh Nationalism.

Wales of late has had a good deal to endure at the hands of the candid friend. Welsh playwrights and Welsh novelists have held up the faults of the Welsh people to public scorn. Dr. Vyrnwy Morgan, in his rather more serious way, addresses himself to the same invidious task. " Faithful are the wounds of a friend," says the Wise Man, and if the faithfulness of a person's friendship is to be measured by the number of wounds he inflicts Dr. Morgan must be reckoned a friend indeed to his land and its people. But most Welshmen will contend that the book is partial and unfair ; that, like certain novels and plays, it does not so much portray Wales and the Welsh, as caricature them. There are in its pages innumerable statements which lay themselves open to challenge and criticism. But its vitiating fault is that it is biased and partisan.

And yet there are things in it which were well worth saying and which Welshmen who really love their land will seriously lay to heart. There is no need to subscribe to all Dr. Morgan's criticism of the Welsh educational system, and yet there is truth in what he says on p. 95 that " young men and women born and bred on the land are fast losing all sense of the dignity of manual labour " ; that numbers of men and women are being turned out of the schools and colleges who " are smatterers in several arts, without proficiency in any." And while the charge that the Welshman is peculiarly susceptible to religious emotion, and that his religious emotion is often divorced from moral life, is one that can be brought against Christian folk in every land, it is perhaps specially necessary for the Welshman, with his vivid sensibilities and his delight in the art of preaching, to see to it that his religious emotion shall find expression in moral endeavour.

Perhaps the most interesting chapter—and the one that provokes least antagonism—is the one in which he discusses Welsh Industrial Democracy, though even in it Dr. Morgan makes it plain that he looks back with longing to those more peaceful days when Mabon was the trusted leader of the Welsh miners, and that he fears and heartily dislikes the present-day *régime* of Mr. Cook.

The book makes a great and rather unnecessary parade of philosophic learning which adds nothing to its value. The things that were really worth saying could have been quite simply said. Still, as an account, from one point of view, of the changes that have been taking place in Wales during the past twenty-five years, the book—though provocative and often irritating—is worth reading.

J. D. Jones.

The Unpublished and Uncollected Letters of William Cowper. Edited by THOMAS WRIGHT. Croydon: Farncombe. 4s. 6d.

Mr. Thomas Wright of Olney has added to the already large debt which all lovers of Cowper owe him by this further small collection of the poet's letters, well printed, well bound, and sufficiently annotated. It cannot be said that they add anything material to our knowledge of the writer; but it is pleasant to renew acquaintance with the old places—Huntingdon, Olney, Weston Underwood, and Dereham—and with the old friends—the Madans, the Unwins, John Newton, Joseph Hill, and the rest. The least pleasant of the letters, one regrets to say, are the most religious. In those to Mrs. Madan there is a certain feverishness which does not betoken good spiritual health. It is better to listen to Cowper when he is declaiming to Newton against printers who took liberties with his copy (one of them he calls "as illiterate a blockhead as ever presumed to tread upon a poor poet's toe"), or discussing with Joseph Hill the chances of catching fish in the Ouse, or even chiding "poor Mary Powel," his cook, for accepting a position at £8 a year when "but 40 shillings a year is as high as her pretentions can reasonably soar at present."

One other quotation I cannot forbear to make: "I was never much skilled in politics," Cowper writes, "but this I know, that when I see a great building full of cracks, weather beaten and mouldering apace, and much declined from the perpendicular, the downfall of that house is not far distant, unless it be set right again by an extraordinary repair. This is too much the case, I am afraid, with our poor country." The words are dated April, 1768, but they might have appeared in yesterday's paper. How often have I regretted that I have not made a collection of mournful prophecies of this kind concerning "our poor country"! What profitable "daily readings" it might have furnished for the croakers of our own generation!

GEORGE JACKSON.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading.)*

**Paul of Tarsus* (S.C.M., 9s.) is by no means Dr. T. R. Glover's best book, but it is good reading for all that. Dr. Glover, having made himself an authority on the period when early Christianity was in contact with the classics, has since become famous both as a master of modern Christian apologetic and as a protagonist of Free Church principles. It is gratifying that Nonconformity can produce a scholar of such wide accomplishments and such varied gifts. This new book, while not devoid of controversial points, lights up many a perplexing passage in Paul's letters and many an obscure episode in the history of the early Church. Dr. Glover always has the courage of his convictions, and we are always glad to find a scholar who can state a view clearly and without quibbling. Perhaps it is this very gift, however, which seems to make Dr. Glover rather arbitrary and at times somewhat contemptuous of those who differ from him. For example, while we agree with Dr. Glover's conclusions about the relationship of Christianity to the mystery religions, we think many students will feel the subject deserves fuller consideration than he gives (possibly recent volumes by Dr. Angus and Mr. Rose may have had some contributions to make). All Dr. Glover's writings are readable, with many an apt allusion to modern life and

to his own observations abroad. We note that he says: "Most great writers have their mannerisms." One of them has the habit of using parentheses beginning with "as" or "if"; within the space of three pages we have (*as it sometimes did later on*); (*as men do*); (*as befalls men in such a state*); and (*as it appears*).

If the test of a book is the amount of thought it stimulates, Dr. L. H. Hough's Fernley Lecture **Evangelical Humanism* (Sharp, 4s.) may be pronounced a success. In his examination of the relationship of ethics and æsthetics, Hebraism and Hellenism, Dr. Hough ranges over a wide field. Indeed the characteristic feature of the volume is its opulence of ideas and images, illustration and vocabulary—we have, *e.g.*, Chaucer, Shakespeare, Bacon, Socrates, Peter Lombard, Aquinas, James Harvey Robinson, and Watts-Dunton (misprinted Watts-Duncan) on four pages. Sometimes Dr. Hough's facility of speech proves a snare, but he can be simple, limpid, and crystal-clear, and there are many pregnant sentences that will bear much thought, such as:

> "It ought to be clear that we are not going to find a formula for the incarnation. An ultimate divine act for which a finite mind could find an adequate metaphysical formula would be a contradiction in terms."

Readers of Dr. A. T. Cadoux's article earlier in this issue and of his *Essays in Christian Thinking* will know that he is no traditionalist. His position is defined in the direct and searching chapters of **The Gospel that Jesus Preached* (Allen & Unwin, 6s. 6d.). The argument is as follows: Traditionally the Gospel is forgiveness of sins through faith in the death of Jesus. This Gospel had its pre-supposition and ground of appeal in the conviction that it provided the only escape from eternal torment. Most Christians now find eternal torment incompatible with the goodness of God, and therefore this Gospel has lost most of its power. Jesus, however, taught that forgiveness is to be obtained in ways not obviously connected with the traditional Gospel: He taught that God forgives when men ask for forgiveness, if they forgive their fellows. The effective Gospel for to-day is that which Jesus preached: "something prior to forgiveness, what is believed about God, is the true centre of the Gospel."

One of the best books noticed this quarter is Dean W. R. Matthews's **The Gospel and the Modern Mind* (Macmillan, 7s. 6d.). It is not a long book—it consists of nine popular lectures—but it is "meaty." Dr. Matthews has the way of popularising theology and making it attractive, and ministers looking for a modern apologetic for Christianity, or for a presentation of Christian truth to put into the hands of thinking "young people," could not do better than this.

There can rarely have been gathered together a more authoritative body of lectures than those in *Religions of the Empire* (Duckworth, 16s.), a volume which contains the papers read at the "Conference of Some Living Religions within the Empire," held last September. The volume is edited by Mr. W. Loftus Hare, who suggested the holding of the Conference. Sir E. Denison Ross, the chairman, writes the Introduction, and Sir Francis Younghusband contributes the opening address. The forty addresses which follow form a valuable collection of information and evidence for students of comparative religion.

In *The Problem of the Future Life* (Heffer, 3s. 6d.) Dr. A. H. McNeile has given us another useful little book. He divides his subject into three parts—"Arguments for Immortality"; "Those Who Are Being Saved"; and "Those Who Are Being Lost"; and sums up thus:

1. *If* all souls are essentially immortal,
   and *if* some souls will be finally impenitent,
   and *if* the unity of all things in God can be for ever thwarted,
   then some souls will suffer in endless hell.
2. *If* no soul is essentially immortal, but gains immortality by union with God,
   and *if* some souls will be finally impenitent,
   and *if* the unity of all things in God can be accomplished with the annihilation of any soul that He has made,
   then some souls will be annihilated.
3. *If* the unity of all things in God cannot be for ever thwarted,
   and *if* that unity cannot be accomplished with the annihilation of any souls that He has made,
   and *if* the need for that unity can lead all men to love God voluntarily,
   then all souls will repent and be saved.

Since we are unable to erase any of these *if*'s, the problem must be left unsolved.

In *Impressions from the Unseen* (Blackwell, 5s.) Miss L. M. Bazett continues the description of cases of communications from the unseen which she began in *After-Death Communications*. We have found them very unconvincing. Of greater value is Dame Lyttelton's *The Faculty of Communion* (Longmans, 4s. 6d.), a thoughtful little book which discusses the question of communion with the dead in a profoundly spiritual way.

At first sight there is a mystery about the publication of Albert Schweitzer's *The Mystery of the Kingdom of God* (Black, 6s.). The preface is dated 1901; the translator's introduction (by the Rector of the American Church at Rome, the Rev. Walter Lowrie) bears the date 1913. Nothing within the covers of the book gives us further information, but the wrapper informs us that the translation was issued in America in 1914. The work forms the second part (*Das Messianitäts und Leidensgeheimnis Eine Skizze des Lebens Jesu*) of a treatise entitled *Das Abendmahl*. It is Schweitzer's first work, appearing five years before *Von Reimarus Zu Wrede*, and its aim is, on lines now familiar, "to depict the figure of Jesus in its overwhelming heroic greatness and to impress it upon the modern age and upon the modern theology."

Dr. A. C. Bouquet's Hulsean Lectures, *The Christian Religion and Its Competitors To-day* (Cambridge Univ. Press, 6s.) make a thought-provoking book. The competitors are secularism, pantheism, traditionalism, and relativism. The last two chapters, which consider whether Christianity has not compromised too much with the beliefs and practices of peoples in its environment, and whether Christianity is a final creed, are full of suggestion. Dr. Bouquet's pastoral experience makes his teaching practical, and his learning never loses touch with the life of to-day.

The Dean of Salisbury, Dr. A. E. Burn, as a memorial of the sixteenth centenary of the Council of Nicæa, has published *The Council of Nicæa* (S.P.C.K., 3s. 6d.), a scholarly piece of work which takes account of recent discoveries and discussions. As frontispiece he gives us a photograph of the letter of Athanasius, quoted by Mr. H. I. Bell in his article in our pages (Vol. III, p. 171).

Readers of the *Congregational Quarterly* are already aware of the acuteness of Dr. F. R. Tennant's mind and the keenness of his reasoning. The three lectures in *Miracle and Its Philosophical Presuppositions* (Cambridge Univ. Press, 4s. 6d.) will appeal to all lovers of philosophical problems, though they are *caviare* to the general.

Prof. C. F. Roger's *Baptism and the Early Church* (S.P.C.K., 6d.) is a useful pamphlet in which the evidence for affusion or submersion is collected and studied.

The new volume of *The Speaker's Bible* (Speaker's Bible Office, Aberdeen, 10s. 6d.) deals with *Psalms* 14-50, and completes the material left by Dr. Hastings on the *Psalms*.

Father Woodlock's *Modernism and the Christian Church* (Longmans, 3s. 6d. and 2s. 6d.) is the sort of book that makes one sick at heart. It shows us that the Roman Catholic Church is indeed *semper eadem*—narrow, intolerant, arrogant. It may, however, do Anglo-Catholics good to read it.

In April, 1923, Dr. H. H. Powers wrote an article in the *Atlantic Monthly* entitled "A Question for Christians." This article drew from the late William Archer a long letter, to which Dr. Powers replied. These contributions to the discussion, with a final letter from Mr. Archer, and an addendum by Dr. Powers, are printed in *The Religion of To-morrow* (Watts, 1s.). Most Christians will like Mr. Archer's vigorous invective quite as well as Dr. Powers's pale shadow of their religion.

Vol. IV. of Dr. Percy Dearmer's "Lessons of the Way" is entitled *The Two Duties of a Christian* (Heffer, 4s.). Teachers will find these practical expositions of the commandments of the Old and New Testaments very suggestive and helpful. Another useful book of the same kind, aimed at adolescents, but with a wider scope, is Miss E. V. Pemberton's *Christians of To-day* (Longmans, 3s. 6d. and 2s. 6d.).

Two new volumes in Mr. Allenson's "Heart and Life" booklets (1s.) are the Rev. I. Hartill's *Lead, Kindly Light* (an exposition of Newman's hymn) and Miss Sybil Baumer's *Introduction to Tagore's Mysticism.*

The Rev. W. J. May has already earned a reputation for his children's addresses. In *The Mother of Iscariot* (Teachers & Taught, 3s. 6d.) Mr. May re-tells Bible stories in a very fresh and suggestive way, often drawing on his imagination in developing a story or filling out a character that appears only in the background of the Gospels. The result is a book which preachers and teachers will find sets them thinking.

We cordially commend to Sunday School teachers the new volumes (2s. 6d. each) in the N.S.S.U.'s "Every Teacher's Library"—*What is Religious Education?* and *Educational Evangelism*, both by Dr. A. J. W. Myers, of Hartford. What gives promise of being a useful series of pamphlets from the same publishers (4d. each) is opened by Miss Shedlock's *The Story-telling Art* and Dr. Budden's *Music in the Sunday School*, the latter being very practical and suggestive. Meanwhile, the Pilgrim Press has published six more of its "Graded Quarterly Handbooks" (4d. each), a series which has already proved its worth.

The text-books for the Congregational Union's Young People's examination are the Rev. W. Melville Harris's *David Livingstone* and Miss Elsie Walker's *Livingstone the Pioneer* (Cong. Union, 1s. and 6d. respectively).

Rebels we like, and we are getting to love the Rev. J. H. G. Chappel. In *A Rebel's Vision Splendid* (Daniel, 5s.) his socialism, pacificism, Free Trade-ism, and anti-Churchism sometimes become hysterical—he talks about *John* Bryce for *James*, and quotes Ella Wheeler Wilcox and A. A. Purcell—but there is much good sense in the mixture, many excellent quotations, and at least two good stories. Here is one:

> "A clergyman from Cambridge, Mass., had occasion to preach to the inmates of an insane hospital. During his sermon he noticed that one of the patients paid the closest attention, his eyes riveted upon the preacher's face, his body bent eagerly forward. Such interest was

most flattering. After the service the speaker noticed that the man spoke to the superintendent, so as soon as possible the preacher inquired, 'Didn't that man speak to you about my sermon?' 'Yes.' 'Would you mind telling me what he said?' The superintendent tried to sidestep, but the preacher insisted. 'Well,' he said at last, 'What that man said was, "Just think, he's out, and I'm in".'"

Dr. Vernon Lee's *Proteus* is one of Messrs. Kegan Paul's stimulating "To-day and To-morrow" series (2s. 6d.). In a clever discussion of "The Future of Intelligence" the author takes a wide sweep, telling us, among other things, that "indissolubility in marriage and fidelity in love" are scarcely "decent," and "so also with 'loyalty' to persons, even to causes and ideas." From which it will be gathered that Miss Lee is an entertaining and provocative person.

The Quakers have been very fortunate in their recent chroniclers, and W. C. Braithwaite, Dr. Rufus Jones and Dr. Norman Penney have done much to elucidate their story and to present their researches in readable form. Dr. Penney has now added to the debt we owe him by the volume he has edited for the Friends' Historical Association of Philadelphia. *The Short Journal and the Itinerary Journals* of George Fox (Cambridge University Press, 15s.) prints for the first time three important Devonshire House documents—"The Short Journal," which seems to have been a first draft of the large Journal, emphasising especially Fox's sufferings from 1648 to the Restoration; "The Itinerary Journal," which tells of Fox's life and work from 1681 to his death; and "The Haistwell Diary," which is the account of Edward Haistwell, Fox's attendant, of a journey from Swarthmoor to the South of England, and thence to the Continent, in 1677. The volume is a valuable addition to our resources, though we wish the notes had been at the foot of each page rather than collected at the end of the volume.

A newcomer to the field of Quaker history is the Rev. T. Mardy Rees, a Congregational minister whose remarkable industry has given us *A History of the Quakers in Wales* (Carmarthen: Spurrell, 15s.), which, besides summarising the general history, gives lists of sufferers and of emigrants to North America, county by county, together with accounts of Quaker writers, Quaker industries, etc.

Other books from the Swarthmore Press (it is Friends or the publishers who persist in spelling *Swarthmoor* in two ways, not the reviewer) relating to the Friends follow. In *New Appreciations of George Fox* (6s.) Dr. Rendel Harris has gathered together tercentenary articles and addresses from various journals. Miss Maude Robinson's *Wedded in Prison* (6s.) contains twelve more Quaker stories founded on fact, the dates ranging from 1662 to 1880. These simple, wholesome narratives will be read with pleasure and interest by many who are not Quakers. All that Mr. Edward Grubb writes is worth reading, and we are glad that the papers and addresses in *Quaker Thought and History* (5s.) have been brought into a volume. The longest and most valuable deal with "The Use of the Mind in Religion," and "The Evangelical Movement and the Society of Friends"; others treat of spiritual healing, re-union, etc. The anxiety about ministry now being manifested by the Friends finds expression in Principal J. W. Graham's Swarthmore Lecture, *The Quaker Ministry* (2s. 6d. and 1s. 6d.).

A little book that no person interested in re-union should fail to read is Mr. A. K. Brown's *Sacraments: A Quaker View* (Friends' Bookshop, 6d.), an admirable compilation and exposition. With these books should be read Dr. Ambrose Czakó's striking **The Future of Protestantism* (Allen & Unwin, 3s. 6d.). Dr. Czakó, who has been both Cistercian priest and Protestant

minister, gives an informing account of the religious life of Hungary and the neighbouring states, and then outlines the ideal development for the future. The bane of Continental religion he finds in clericalism, and therefore there must be no clerical class in the ideal religion, which will be something like Quakerism—" the Society of Friends is testimony and proof that a genuine Christianity and a full Church life is possible apart from any ministry or priesthood." To such a religion the liberal Jew, as well as the modernist (Protestant or Catholic), will ultimately turn. The whole book is full of suggestion, and Dr. Czakó has grasped the essence of English Nonconformity in a way unusual in Continental observers: he admits that he has had to modify his view because he has seen ministers of Congregational churches aiding in the development of true religious personalities and religious independence.

Miss Formoy's *The Dominican Order in England before the Reformation* (S.P.C.K., 6s.) is a compact and workmanlike little book concerning a field not too well known. The organisation of the Black Friars, their daily life and political and social activities are all described, and there is an appendix of extracts from original authorities.

Miss Formoy's book no doubt appeared too late to be used by Prof. Ian C. Hannah in his *Christian Monasticism* (Allen & Unwin, 10s. 6d.), which surveys the story of monasticism from the deserts of Egypt to the present time. Prof. Hannah believes that monasticism and the tradition of the Roman Empire were " the twin pillars of medieval civilisation," and he has given us a very useful compilation. The breadth of his sweep, however, prevents him from dealing adequately with many phases of his subject, and his book is inclined to be scrappy. There are indications, too—not least of them the frequency of superlatives and of such phrases as " that asinine tribunal " (referring to the Inquisition)—which makes us wonder if Prof. Hannah is always to be trusted.

The Rev. Yngve Brilioth is a Swede and a Lutheran, but he has given us a remarkably able study of *The Anglican Revival* (Longmans, 16s.). It is good to see ourselves as others see us—especially for an insular people or a society that shows its catholicity by unchurching other Churches—and Anglo-Catholics should benefit in a peculiar degree from this account of the Oxford Movement. Dr. Brilioth's book is not easy to read—it is packed with detail and the style leaves much to be desired—but it combines wide knowledge with a judicial temper, and there are few, even of those who have read the many books that have been written about Newman and the Tractarians, who would not learn much from its pages. There is a valuable bibliography and the Bishop of Gloucester writes the Preface.

Prof. E. J. Goodspeed, whose American translation of the New Testament (Univ. of Chicago Press, 8 editions, $1.00 to $5.00) aims at presenting the colloquial Greek of the N.T. in " the familiar, common speech of present-day American life," has now published a useful little book, *The Making of the English New Testament* (Univ. of Chicago Press, 7s. 6d.). In it he surveys translations, authorised and private, from Tyndale's to the present day, with chapters on discoveries of MSS. which have helped to give a better text and of papyri which have accelerated the movement for translation into colloquial speech.

Mr. Sidney Dark really ought to stick to the *Church Times!* There he writes for adults who have only themselves to blame if they are led away by his narrow-minded soul. But when he writes in the same strain for children he must be reminded of words that connect millstones with those who place stumbling-blocks in the way of Christ's little ones. His *English Child's Book of the Church* (Soc. SS. Peter and Paul, 3s.) is an excellent

illustration of all that a child's book ought not to be. It is not only that there are mistakes—Laud's death is wrongly dated, and it is suggested that the Puritans were Calvinists while the Anglicans were not (where was there a stronger Calvinist in his day than Whitgift?)—but the sincere convictions of religious people who are not "Catholics" are continually sneered at, ridiculed and misrepresented. There is abundant evidence throughout the book that Mr. Dark has no first-hand knowledge of many of the periods with which he deals: there is more that he has little of that humility which is the first essential of those who would teach children, and, becoming like them, enter the Kingdom of Heaven.

In *Liberty and Religion* (Lindsey Press, 5s.), Dr. S. H. Mellone tells the story of the work of the British and Foreign Unitarian Association during the last hundred years. To celebrate the centenary of the founding of that and the kindred American Association (also in 1825), Dr. Estlin Carpenter has gathered together a volume of essays, *Freedom and Truth* (Lindsey Press, 6s.), in which leading Unitarian scholars summarise denominational thought and practice during the century. The contributors are Dr. Carpenter, the late James Martineau, Dr. Mellone, Dr. Gow, the Revs. R. T. Herford and W. G. Tarrant, and Profs. G. R. Dodson, C. R. Bowen, W. W. Fenn, and F. A. Christie.

Mr. M. Beer continues a series in which three volumes have already appeared in *Social Struggles and Thought* (*1750-1860*) (Parsons, 6s.). In a period which includes the Industrial Revolution, the French Revolution, and their subsequent developments in Britain, France and Germany, Mr. Beer has full scope for his gift of compression, and he has given us a very useful volume. We wish we could say the same about his *Life and Teaching of Karl Marx* (Parsons, 3s. 6d.), to which we turned with no little anticipation. The author, or the translators, or both, have given us a book which is very difficult to read: the style is involved, a short word is never chosen if a long one will serve, and we are afraid that the proletariat will jib before it gets through the Introduction.

Mrs. Creighton's *Heroes of French History* (Longmans, 2s. 6d.) is taken from her *Tales of Old France*, and edited for school use by J. C. Allen. Many whose school days are long past will read again with delight these eleven stories of French heroes from Vercingetorix to Champlain.

The Oxford Univ. Press has just published illustrated editions (4s. 6d. and 8s. 6d.) of Mr. D. H. Lawrence's *Movements in European History*, which was issued in 1921 as by Lawrence H. Davison. Mr. Lawrence's well-written chapters begin with "Rome" and end with "The Unification of Germany," and his choice of movements for the intervening chapters is not the least interesting part of his work. There are useful maps and a good index.

Prof. A. F. Pollard's *Factors in American History* (Cambridge Univ. Press, 8s. 6d.) is an important book. Reminding readers that breadth of view is as necessary for historical study as depth of research, and that Bryce wrote the best account both of the American Commonwealth and of the Holy Roman Empire, Prof. Pollard takes a wide survey of American history. The lectures are readable, pointed as they are with many illustrations from present-day politics, and sauced with a keen wit. It is to be regretted, however, that they are so purely political: had the title been "*Some* Factors in American History" there would have been some excuse for the comparative neglect of religion; as it is, we have a chapter on "Idealism" without any reference to the *Mayflower*.

Theophilus Waldmeier "was born a Roman Catholic" in 1832 in Switzerland. He became a Protestant, and in 1859 arrived in Abyssinia as a missionary. For ten years he laboured there, returning after the battle of

Magdala. Afterwards he took up work in Lebanon, becoming a believer in the principles of the Society of Friends. His great work was in the establishment of the Lebanon insane hospital. He retired in 1913, and died two years later. Mr. Stephen Hobhouse has edited his autobiography, *Theophilus Waldmeier* (Leominster: Orphans' Printing Press, 5s.). Dr. Rendel Harris contributes a characteristic introduction.

If Mr. St. John Ervine's *Parnell* (Benn, 12s. 6d.) is a sample, we cannot say that we are attracted by the dramatist's way of writing biography. Had the author set out to do for Parnell what Mr. Drinkwater has done for Lincoln there would have been little room for complaint, but a biography which reads as if written for the films will not do. Life is not made up of exciting incidents: the limelight passages, even of a politician's career, are not the whole, and even inspired journalism is not history, especially when it is marked by violent prejudices. Hugh Price Hughes is a "Welsh mob orator," who "roared like a demented fishwife" and used Mr. Gladstone "as a tit-bit for replete Methodists during a Pleasant Sunday Afternoon." This sort of thing may raise a laugh on the stage, but it is as out of place as it is untrue. What Mr. Ervine has done is to give us a very vivid and graphic account of the life of one of the most mysterious figures of the nineteenth century, one to whom he has grown sympathetic as he has studied his career. It will serve in place of a novel or a detective yarn, but it can hardly be considered a serious contribution to learning.

The Adventures of a Spiritual Tramp (Longmans, 5s.) recounts the life story of the Rev. Stanley James from the days when he was a student for the Congregational ministry to the time he became a Roman Catholic. Mr. James has been a wandering stone; leaving College, he crossed the Atlantic, where he did 101 jobs, finally enlisting as a soldier. He returned to England, assisted his father, who was a Congregational minister, and entered the ministry by "the back door." The New Theology and the Labour Movement provided the next adventures, and these were succeeded by pacificism and Free Catholicism. Mr. James became assistant to Dr. Orchard at King's Weigh House, and he discusses the character and work of his superior with amazing candour and dubious taste. Now he belongs to the Church of Rome, and Father "Ronnie" Knox writes an introduction to his pilgrimage. To-morrow——?

It is right and proper that the bicentenary of Kant's birth should be celebrated, but those who pay 9s. for *Immanuel Kant* (Yale and Oxford Univ. Presses) will feel they have been done! These eight addresses by American scholars are interesting enough, especially, perhaps, Prof. Palmer's "Opening Words." But they could all be accommodated in about thirty of our pages. Mr. Milford must find it embarrassing to have to ask these exorbitant prices for the American Univ. Presses he represents, especially seeing that the Oxford Press itself makes a real effort to spread knowledge. The "World's Manuals," for example, are a marvel of skill and cheapness; the last of them to reach us, Prof. Gilbert Norwood's *The Writers of Greece* (2s. 6d.) is as competent, as well produced, and as well illustrated, as its predecessors.

Mr. F. W. Hirst's *From Adam Smith to Philip Snowden* (Fisher Unwin, 2s. 6d.) is an elementary, but admirable, summary of the Free Trade movement in England. Mr. Hirst's views are, of course, plainly manifested in the history, but their very obviousness will prevent any reader from being misled.

In *Pioneer Women* (Sheldon Press, 2s. 6d.; 4 parts, 6d. each) Miss Tabor tells of the work of Elizabeth Fry, Elizabeth Blackwell, Florence Nightingale and Mary Slessor.

Messrs. Blackie's " Casket Library " is a remarkably cheap series (2s. 6d.) of neat little volumes which lovers of letters will welcome. The three volumes before us are *English Lyric Poetry, 1500-1700*, *English Pastorals*, and *Letters of Great Writers from the time of Spenser to the time of Wordsworth.*

Dr. Compton Rickett's *Primer of English Literature* (Nelson, 2s.) is a revised and extended edition of the writer's volume in " The People's Books." Those who want a conspectus of English literature will find this volume useful—especially the last chapter, which deals with the post-Victorian period.

Rabindranath Tagore's drama in one act, *Red Oleanders* (Macmillan, 5s.) is as mysterious as it is beautiful. We read it first for the interest of the story and the music of the words, but as we read we are intrigued by its deeper meaning, and resolve to turn to it again.

Mr. Allan Monkhouse's *Sons and Fathers* (Benn, 5s. and 3s. 6d.) is Vol. 28 in the " Contemporary British Dramatist " series. The play, reminiscent of *Milestones* in that it covers several generations, relates, of course, to Lancashire, and describes a cotton manufacturer's attempts—and in vain until the end of his life—to break loose from tradition and convention, from his mills, his class, and his family, and " follow the gleam." As a study of the conflict between the dream and the deed the play is full of interest, though we doubt whether it has enough movement to succeed on the stage.

Mr. Galsworthy's *The Show* (Duckworth, 3s. and 2s. 6d.), recently produced at the St. Martin's theatre, lays bare yet another weakness in our social life—the way the police, the press, and the public all glory in looking on scenes that are causing infinite agony and pain to those who must take part in them.

Mr. A. S. M. Hutchinson's latest novel, *One Increasing Purpose* (Hodder, 7s. 6d.) has the same characteristics as the critics noted in his earlier works. We have the same astounding sentences—" At a bureau, as Charles crossed, also was occupied another " ; " Apotheosed, she would be rendered as it were aswoon "—and the same sugary sentimentality, enough to swim, or drown, in. We have, too, a good deal of repetition, due perhaps to the earlier appearance of the book as a serial—and some unnecessary chapters. Despite all this the book gets there, though there are many who will think parts of it merely emotional preaching. Sim Paris is another Mark Sabre, but we should like to have heard more about his work as " The Man with the Lamp." Some of the minor characters—Jules, *e.g.*—are very well drawn.

Mr. Algernon Cecil's *The World We Live In* (Hutchinson, 7s. 6d.) annoys us, for he leaves us to guess at the end what his heroine is going to do—which of her two husbands, if any, she is going to choose. " She burst into tears "—and we are distressed at leaving a lady in this state. We should imagine that this is a first novel, for—in spite of much clever talk in it—there is a good deal that is amateurish. Mr. Cecil will do better than this.

The moral laxity of our times is dealt with in M. Paul Bureau's *Towards Moral Bankruptcy* (Constable, 16s.), a translation of a French Roman Catholic's " D'Indiscipline Des Moeurs." The author, who is introduced by Dr. Mary Scharlieb, has given us a long and—in some places—a wordy book, but it is marked throughout by an earnest desire to face a desperate situation. The first chapters, describing the conduct of the married and the unmarried, lay bare the weakness of modern French life. Everywhere chastity is lightly esteemed ; neo-malthusian practices (against which M. Bureau specially inveighs) are general, abortion is extremely frequent, the marriage tie is regarded loosely, and while there has been a tremendous decline in the birth-rate, prostitution and illegitimacy show no diminution.

The Church has failed to use the pulpit and the confessional to check sexual abuses, and France is doomed if the present state of affairs continues, for "the future is for the nations who are chaste."

The Ethics of Birth Control (Macmillan, 2s. 6d.) is the Report of the Committee appointed by the National Council of Public Morals. It offers a useful summary, and the evidence of doctors like Lord Dawson and Lady Barrett is especially valuable, although, on many points in the inquiry the doctors, like the divines, disagree. Dr. H. G. Sutherland's *Birth Control Exposed* (Palmer, 6s.) is by the Roman Catholic opponent of Dr. Marie Stopes. It ranges over a wide field, and its usefulness is marred by the unscientific tone of many of its chapters and by the author's unpleasant way of referring to those who differ from him.

Few movements have done more to further the cause of international friendship than that for European Student Relief established by the World's Student Christian Federation. We are glad that Miss Ruth Rouse, whose vision and enterprise were largely responsible for the inauguration of the work in 1920, has described its progress in *Re-building Europe* (S.C.M., 4s. and 2s. 6d.

Most books on food and food-values make very dry reading, but Prof. V. H. Mottram's *Food and the Family* (Nisbet, 5s.) is so human that the layman and the housewife will enjoy it, as well as profit by it. Prof. Mottram deals with food fads, scientific economy in food, the order of courses, and the dangers of modern foodstuffs. It is all scientific and valuable—but we doubt if the author really knows how Yorkshire people cook Yorkshire pudding!

The average man is so much at the mercy of his doctor that he cannot be indifferent to the subject of medical education. Dr. Abraham Flexner's careful examination of *Medical Education* (New York: Macmillan, 10s. 6d.) contrasts methods and means in European countries and in North America. It is a thorough piece of work, and it contains much general information as well as technical details. American zeal for education may be gathered from the fact that the endowments of four medical schools have increased in the last fourteen years from $4,000,000 to $26,000,000.

EDITOR.

Reprints and New Editions:

SIDNEY COLVIN (Ed.): *Letters of John Keats* (Macmillan, 8s. 6d.).
SIDNEY LEE: *Great Englishmen of the Sixteenth Century* (Harrap, 3s. 6d.).
J. C. WRIGHT: *The Quest of Life* (Philpot, 3s. 6d.).
AUSTIN DOBSON: *A Paladin of Philanthropy* (Oxford Univ. Press: 3s. 6d. and 2s.).
J. R. FLEMING: *The Story of the Presbyterian Church* (T. & T. Clark, 2/6, second revised edition).
J. N. OGILVIE: *The Presbyterian Churches of Christendom* (Black, 5s., greatly enlarged).

Also Received:

F. B. MEYER (Ed.): *Free Church Service Manual* (National Free Church Council, 2s.).
THOMAS COCHRANE (Ed.): *The Challenge of Central Asia* (*World Dominion* "Survey Series," 6d.).
W. PASCOE GOARD: *Isaiah* (Covenant Publishing Co., 1s.).
The Christian View of Gambling (S.P.C.K., 2d.).
J. F. C. FULLER: *Yoga: A Study of the Mystical Philosophy of the Brahmins and Buddhists* (Rider, 6s.).
JOSEPH MILLER: *The Collapse of Christianity* (Stockwell, 2s.).
SIR ROBERT ANDERSON: *The Hebrews Epistle* (Pickering, 4s.).

A. J. Mills: *Earlier Life-Truth Exponents* (Eliot Stock, 6d.).
John Skinner: *The Book of Samuel translated into Colloquial English* (National Adult School Union, 1s. 3d.).
Henry Collett: *Little Gidding and Its Founder* (S.P.C.K., 1s.).
Madame Cecilia: *The Acts of the Apostles* (Catholic Scripture Manuals, Burns, Oates and Washbourne, 8s. 6d.).
Innes Logan: *War and Peace* (Bowes and Bowes, 1s.).
W. G. Findlay: *Gold and Spices* (Epworth Press, 2s.).
British and Foreign Bible Society, 121st Report (1s).

PERIODICAL PUBLICATIONS.

The Holborn (July). The Editor continues his "The Theologian and Classical Scholarship," and has also some interesting comments on von Hügel, Skinner, and Burney. The Rev. H. G. Marsh reviews Dr. Powicke's *Richard Baxter* and the Rev. F. C. Taylor Dr. Selbie's *The Psychology of Religion*. Dr. Thouless writes on "Religion and Mental Conflict," the Rev. J. C. Hardwick on "Some Implications of the New Neurology," and the Rev. J. P. Milum on "Evolution and the Fall of Man." Other articles deal with "The Human Factor in Foreign Missionary Propaganda" and Major Douglas's Social Credit scheme.

The Hibbert (July). Dr. Jacks opens with a plea for the consideration of the writings of M. Loisy and his school. Prof. W. B. Smith's examination of six recent N.T. translations is perhaps the most suggestive article in the number. Dr. Cadoux writes on "The Gospel-Story and the Higher Criticism of To-day," and Dr. Estlin Carpenter on "Astrology in the Book of Revelation." Mr. Horace Thorogood discusses the opinions "concerning God" of contemporary authors like H. G. Wells and Middleton Murry. The articles by Dr. Seton, Prof. Bruce, Mr. Montgomery, and Mr. C. K. Allen are full of interest, and Dr. Moffatt's Theological Survey is valuable, as usual, but some of the other articles are disappointing.

The Pilgrim (July). Perhaps most readers will turn first to the Rev. W. M. Pryke's Modernist plea for "Reality in the Pulpit." The Editor has some wise observations on "The Problem of the Press." Mr. C. F. Andrews writes on "The Church of the Future and India," Miss E. M. Caillard on "Prayer and the New Psychology," Mr. John Lee on "The Social Dynamic" and Mr. Loftus Hare on "The Religion of Love." Special mention should be made of Canon Bate's review pages, which are very well done.

The London Quarterly (July). Dr. Lynn Harold Hough's "Analysing our Assumptions" has the freshness which marks all the writer's work. The Rev. W. J. Moulton's "John Wesley's Doctrine of Perfect Love" is a valuable article and Mr. Braham's critique of Sir Henry Jones's philosophy is well done. The Editor writes interestingly on the recent lives of Edward VII. and Sir William Osler; Dr. W. T. A. Barber tells of "Youth in China" and St. Nihal Singh of "The Ferment among India's Workers."

The Baptist Quarterly (July). Dr. E. C. Dargan's address to the Baptist Union is followed by Mr. Josef Novotny's "Czecho-Slovaks," the Rev. F. T. Bloice Smith's "The Cross and the Problem of Evil" and the Rev. F. T. Lord's "A Great Mystic." Congregationalists who are watching the development of the moderatorial system will read with interest the Rev. Henry Bonser's "The Work of a General Superintendent."

The Modern Churchman (June-August). After reading the Editor's vigorous notes and Canon Storr's "The Task of Modern Churchmen" we turned to Mr. Julian Huxley's "T. H. Huxley and Religion," and found it stimulating and provocative. Among other articles are Dr. Douglas White's "Spiritual Healing" and Bishop Barnes's "Our present Need of the Spirit of Christ." In the August issue Dr. Selbie writes on "The Prospects of Re-union," and there are sermons by Bishop Barnes and Canon Streeter.

The Church Quarterly Review (July). Prof. H. F. B. Compston writes the best review of Dr. Moffatt's O.T. translation that we have met, and Dr. G. H. Box has a valuable estimate of recent contributions to O.T. studies. Among other articles are Dr. A. W. Reed's "Wessex and Literature" and Miss Oakeley's "The Idea of the Kingdom of Heaven in Human Experience."

The Friend's Quarterly Examiner (seventh month). The discussion about ministry is continued by Mr. J. B. Braithwaite. Mr. Travers Buxton writes of "Slavery To-day"—a useful reminder of work that is still to be done in many parts of the world. Other Articles deal with Shorthouse's Novels, A Danish High School, and "Our Day and Generation," while there are several historical contributions.

The Bulletin of the John Rylands Library, Manchester (July). The Editor writes on Tindale and Dr. Powicke has another Baxter article. Dr. Mingana, Dr. Rendel Harris and Prof. Conway are again among the contributors, and Prof. Herford has an interesting study of Pushkin under the title "A Russian Shakespearean." Dr. Farquhar discusses "The Fighting Ascetics of India," and Dr. Jessie Watson "The Apple Mystery in Arthurian Legend."

The Expository Times (June-Aug.). Dr. A. B. D. Alexander writes on "The Johannine Doctrine of the Logos," Dr. Welch on "The Two Descriptions of The Sanctuary in Deuteronomy," Dr. Rendel Harris on "Did Jesus use Testimonies?", and Dr. Stalker on "The Holy Year at Rome."

The Expositor (June-Aug.). Three excellent articles are in the "Ten Best Books" series, the Rev. E. W. Price Evans writing on "Preaching," Dr. Naish on "Proverbs," and Dr. C. A. Scott on "Prayer." Canon Battersby Harford's "Since Wellhausen" is a valuable contribution, and the Rev. E. W. Johnson's "Symbols and Sacraments" is suggestive. Congregational contributors include Dr. A. T. Cadoux and the Rev. R. Dunkerley. The Rev. H. E. Probyn suggests that the end of Mark is to be found in the basis of Acts 1^{6-11}.

The Review of the Churches (July). If Mr. Chesterton is allowed to read this review he will swell visibly when he notes that twenty-seven pages are devoted to him—by Dr. G. G. Coulton and Mr. Arnold Lunn. Canon Raven and the Rev. Malcolm Spencer reply to the Bishop of Durham's strictures on "Copec," and the Rev. J. Green tells of the failure of re-union efforts in Australia.

The British Journal of Inebriety (July). Dr. Courtenay C. Weeks examines, with statistics, the use of alcohol in medical and surgical practice, and Sir William Wilcox writes on "Toxic States and Medical Practice," 23 pp. of reviews.

The International Review of Missions (July). Dr. Raoul Allier tells how he was "won for Missions," the Rev. R. O. Hall, of Douglas Thornton, and Miss Werner of "A Mosuto Novelist." Dr. Harold Balme and Mr. F. H. Hawkins write on "The Future of Christian Education in China," Miss Underhill has the first of three "Home Base Studies" of "Women's Work for Missions," and there is a well-written Indian article by Dr. Macnicol. Reviews and bibliography.

World Dominion (September). Most of the articles in this number are short, but the issue is of great interest. Most readers will turn first to the pages dealing with China, especially to the first-hand "Days of Crisis in Canton." The Madagascar article is also very pertinent.

The Yale Review (July). Prof. Tinker's "Assaults upon the Poets" deals with Shelley and Byron; Mr. de la Mare's "The Connoisseur" occupies 36 pages, and probably has a meaning; Sir Arthur Salter's "War Risks in Economic Conflicts" argues that *if peace can be maintained*, Europe can rebuild its economic structure on solid foundations. Mr. Cardozo's "Law and Literature" is a readable article discussing the form of judicial opinions; Mr. Herbert Read writes of Charlotte and Emily Brontë, Miss A. B. Parsons on "Sex and Genius," and Mr. S. T. Williams edits "New Letters about Poe."

The Review and Expositor (Baptist, Louisville, Kentucky; July). Dr. R. H. Tandy writes on "Ministerial Ethics," Prof. Cannon on "Shinto-Literary Sources and Popular Cultus," the Rev. T. Rhondda Williams on "The Spiritual Test of Spiritual Things," and Mr. Poteat on new missionary motives and methods.

The Anglican Theological Review (Kenyon College, Gambier, Ohio. May). The Rev. C. E. Hudson discusses "Personality and the Devotional Life" and

Mr. Lester Bradner "Educational Conviction in Religion." Other articles describe the life of an Egyptian Working Man in the first century, and examine the Chalcedonian Decree as an interpretation of the Person of Christ.

The Princeton Theological Review (July). Dr. B. M. Gemmill discusses "The Judicial Decisions of the General Assembly [of the Presbyterian Church of the U.S.A.] of 1925." Other articles deal with "The Authority of the Holy Scriptures" and "The Evangelical Faith and the Holy Spirit." The Editor writes on "O.T. Emphases and Modern Thought."

CORRESPONDENCE.

THE STUDENT CHRISTIAN MOVEMENT.

[To the Editor, "The Congregational Quarterly."]

Dear Sir,—Among the editorial comments in the "Congregational Quarterly" for April, I notice one upon the S.C.M. and its general relation to the Church. As this is a rather dogmatic utterance on what is, at least, a controversial subject, I think it only fair to record a contrary point of view, especially with regard to several points on which, I think, you are wrongly informed. I write as an individual member, and do not in any way claim to speak for the officers of the Movement. But as a theological student of the United Free Church of Scotland, who has been closely connected with the Movement in the past, and who still retains a connexion through its theological department, I think I may claim my views are shared by the majority of my fellow-members.

In the first place, I do not think that there is any strong tendency for members of the Student Movement to leave the Church. I would agree that there are large numbers of the student class in general, as of all classes of the community, who are breaking their connexion with the Church, but I do not think it fair to call that object for which they are forsaking the Church a Student Movement religion. As far as my experience goes, the Movement in its various branches is constantly trying to deliver its message, and shape its methods, according to the first clause in its Aim and Basis, which reads, "The S.C.M. is a fellowship of students who desire to understand the Christian faith and live the Christian life." Men and women who are still in the student stage must, of necessity, be less dogmatic in their opinions than older people, and this by reason of their age and their training. This involves that a student organisation has fewer dogmatic beliefs in the shape of a creed than will any body composed mainly of older people such as is the Church. But this does not mean that such a group of students will not have a real sense of God and His love and a real desire to understand the message of Jesus for their generation.

Nor, I think, does the "religion" of the S.C.M. consist of any "pleasant and shallow sympathy." It is my opinion that in the Student Movement there is more hard thinking about the realities of life than in any other student organisation; and as one who is both a member of the Student Movement and a loyal Churchman, it is my experience that the Movement is encouraging its members to a truer personal experience of God than are most of the individual churches, and this, because it is encouraging them to think.

Nor, again, is the Student Movement "religion" based on no personal service. It is true that few branches run anything in the shape of actual social work for their members, but while this may be a misfortune, it is one which is due to lack of time, for a student's life, after all, is short and crowded.

But the Movement is encouraging its members to get a sense of vocation in their lives and to serve God in whatever sphere of life they may enter. Its members are definitely encouraged to enter the full membership of the Christian Church. And further, there may be mentioned the Student Volunteer Missionary Union, out of which, indeed, the Student Movement in this country sprang, and which is composed of men and women who desire to serve God in the foreign field.

In short, the so-called Student Movement " religion " is just Christianity, and the Student Movement is just trying to give students a consciousness of God and to lead them to acknowledge Jesus as their guide in all departments of life. I do not think the leaders of the S.C.M. would claim they are doing this as effectively as they ought to, but then, sir, we who are loyal members of the Church must acknowledge that the Church in general is not doing all it might.

I know that we would agree that it is of vital importance to the Church, to the Student Movement, and to the individuals concerned, that there should be a close connexion between the Church and the Student Movement. It is my personal feeling that the Movement must itself seek to work in yet closer harmony with the Church. But the process must not be a one-sided one. In the past, there has been an unfortunate tendency to regard the Student Movement as something extraneous. It is now time for the denominations to realise, as many of their leaders have already realised, that the Movement is in reality part of the Universal Church, and has an important contribution to give to the life of the various denominations.

Yours faithfully,

JOHN MILLER HAMILTON.

[We are always glad to learn, and to find that younger people are less dogmatic than those who are older is indeed a discovery ! If there was any dogmatism in our comments we thought it would be attributed to the fact that *we* were still young, but apparently we were mistaken ! When we make another discovery—of men and women who, *because of their connexion with the Student Movement,* are putting their backs into the work of the churches to which they belong—we shall gladly chronicle the fact.—ED.]

A COMMUNITY CARICATURED.

[TO THE EDITOR, " THE CONGREGATIONAL QUARTERLY."]

DEAR SIR,—Mr. William Haslam Mills' reply to my letter in your last issue calls for little comment from me. Mr. Mills, however, happy in the appreciations " received from people who also know (or suppose themselves to know) the scenes " about which he has written, apparently finds it hard to believe that any resentment could have been aroused by his book. It is, therefore, perhaps due from me to say that, although I have been out of touch for many years with the " Wycliffe " community, I happen to know of several persons, connected with it in the eighties, who did strongly resent the appearance of some of the sketches in the *Manchester Guardian,* and whose resentment has been deepened by the publication of the volume.

As for my supposed complaint of " the truth " having been told about certain people, of course I made no such complaint. To tell (especially in Mr. Mills' manner !) a few trivial things that are true about a man, is not to tell " the truth " about him. Mr. Mills would hardly wish it to be inferred that he is unaware of a distinction so elementary.

Yours faithfully,

J. CARTWRIGHT FRITH.

SIR,—Having read the correspondence in your July issue, will you let one reader proffer the opinion that in this book Mr. Mills has not only produced a small but perfect piece of art, but has at the same time constructed (perhaps unwittingly—perhaps not!) a kind of handbook which might well be sub-titled "What *is* wrong with our Chapels," and which might possibly be read with profit by all ministers and deacons.

"Is that the way of true art?" asks Mr. Frith, referring to what he evidently regards as a caricature. Does Mr. Frith not see, that with the true sensitiveness of an artist who, as usual, is at the same time a humanitarian, the author has restrained himself (and that apparently without effort) from producing what he might easily have made a really terrible and true picture of what Nonconformity is even to-day in many places to thousands of young men and women? "Wycliffes of Ashton," "Ogden Greens," "vestal women"—the map of England is bespattered with them! They and the conditions they bravely and contentedly support, their unlovely buildings, their narrow or no outlook on great things, their magnification of the trivial, their immense stupidity, their suspicion of joy, of light and air, their drab and routine faithfulness, their frantic, grim and gallant attempts to induce a younger generation to absorb and admire the views and atmosphere in which they are suffocating, they—and these things—are driving the younger generation out and away. Nor will they ever return. What they will do I leave to the daring prophet to state, but they do not require piety. In time they will find what they so urgently and so naturally seek—not in the Sunday School with its "forms and steamy windows," not on the red rep cushions of the imperfectly ventilated chapel, nor by the reverberations of the solemn and humourless gentlemen (often too well qualified) who so regularly, so honestly and earnestly and so futilely try to deal faithfully with them.

In the opinion of the writer and many of his friends, Mr. Mills has done Nonconformity great service in this book. He has shown Northern England at any rate how not to do it. Is there no author at once kindly, shrewd and humorous and above all well-experienced in the grey unloveliness of suburban Nonconformity who will do as much for the Southern half?

Yours faithfully,

ALBERT G. TIDMARSH.

NOTES AND DISCUSSIONS.

The Place of the Communion in a Congregational Church. Summary of a paper read at the Elders' Meeting at Lyndhurst Road Church, Hampstead.

The Churches of our order cannot be wholly indifferent to the discussions in the Anglican Church which centre round the Supper of the Lord. But is not the time ripe for us to re-state what the Communion means to us as Congregationalists? It is, of course, agreed that the existence of contrary views must bring to us sorrow, dismay and anxiety. It is also agreed that there can be no question of union until this matter has been cleared of all ambiguity. We cannot enter into fellowship with any Church that claims to create the Creator out of material—for that is what transubstantiation means. To us the elements are purely symbolic and purely spiritual. But there are other considerations which concern our own attitude to the Lord's Supper. Should attendance thereat be the condition of Church Membership? It seems to the writer that there should be no such condition: and for the following reasons:

When the Lord instituted this Supper He must have had in His mind something far more than what the Church has commonly understood. If it

were a matter of merely taking the bread and the wine together nobody nee hesitate. But surely what Jesus was thinking of was something mor difficult for us. He was thinking of a consecrated life, and without thi consecrated life the participation in the service is meaningless. It was no like Jesus to insist on the observance of the outward. The Church has single out this command instead of taking it in conjunction with the Lord's lif and teaching. His teaching shows that He was asking of us discipleshi and it seems obvious to the writer that Jesus never intended this rite fo nominal Christians. He intended it for His friends. Friendship with Jesu means the observance of more than one command. The Lord's Church shoul be composed of those anxious to follow Him and live the life He offered The Communion Service is a help to most, but all should come to it as an ac of volition rather than under a sense of compulsion.

Another difficulty with the writer has been this, that the Church has seeme to have put too much emphasis on the physical nature of Jesus and on Hi death. The death of Christ is past ; His life remains. He has conquere death and all its powers both for Himself and for us ; therefore the chief gif of Christ to the world was His resurrection. Whilst the keynote of th third Gospel is sympathy, that of the fourth is life. These two words expres almost all one wants in our religion—sympathy that is love and life, th promise of life through the eternal love. *John* is full of this promise of life this eternal life with Him. Jesus says of Himself, *I am the light of the world I am the bread of life*—and surely the life is more than the bread. There i no desire to detract from the value of the Cross, but why deprive the Cross o its chief glory ? Jesus showed to the world that death could be overcome and His resurrection meant for us triumph over death and a lasting life wit Him. That is the supreme fact. We do not want to be repeatedly reminde of the Lord's death but of this everlasting life with Him. If the Suppe helps us to lay hold of this great truth let us take it, and ever remember wit solemn thanksgiving His great sacrifice.

Then the Supper should be the love feast of the Church, the symbol o our love to our Lord, and also of our love to one another. When we shar the meal with those who have no interest in us and no participation whateve with us in everyday life it sometimes makes the rite a little difficult. Christ' last legacy to the world was this, that we are to love one another, both fo His sake and for our own sakes. This injunction is far more important an far more helpful in its working out. The Bible closes with this great ide of this life with Him. " Him that overcometh I will give to eat of the hidde manna." " Let him that is athirst come and drink of the water of life freely. There is no space to deal with the historic aspect of the question. One ca only say that this simple rite of Jesus has caused more cleavage in the Churc than anything else. Congregationalists do not take Jesus literally. He sai " This is my body and blood, take it in remembrance of Me." We canno think of it as His body and blood. The writer can only regard the whol ceremony as symbolic, and as putting a seal to a promise to try to live th life He would have us live. Every Christian is under an obligation to d this. How many of us really regard the Communion as a sacrament, a plac to render an account of our vows unto the Lord ? We have no right to compe a young man to come to this service, but every right to ask of him servic for his Master, and on this service let us build up our Church. If the Churc had done this for a few generations ; if it had drawn together its communicant only from those trying to bear each other's burdens, what would have bee the effect on the world ? It is love the world wants, and when we can offe it this our vacant seats will become occupied.

T. Martin Brindley.